HOMELY THOUGHTS

ON THE QUEST IN

Search of Truth & Grace

AS REVEALED TO MEN IN

Experience, Philosophy, Science and Religion.

By John Coutts,

Author of "The Tree of Life," 'Christ's Kingdom and Criticism," The "Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," "The Great War," "The Way to Peace," "Re-Incarnation", "Science, Love and Religion in the Light of the Law of Development," &c.

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G. LYAL, 36, Hardy Terrace, High Road, Wood Green, N.

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PREFACE.

In the Pamphlet "Science, Love and Religion in the light of the Law of Development," the suggestion was expressed, that the age-long struggle between Science and Religion is ended. Had the combatants known all that men now know, and understand, they would have seen that the conflict arose through ignorance and impatience; they were living in a critical period; the daybreak had come, but the sunshine of Truth was not sufficient to remove the misunderstandings inherited from the ages of the past.

The objects kept in view in this pamphlet are to shew that the Way of Development, as related to the attainment of true knowledge, begins with Experience, thus the student must begin with infancy and childhood, and, in this way, valuable knowledge is obtained as to what manhood really means. This book of Experience may be named the book of education; but, as can easily be seen, men are not to expect that this lowest stage of thought will bring about harmony and unity of thought.

Students, wise men, are not satisfied with knowledge gained by Experience; by what is known as psychology, and as Philosophy; they try to study the more subtle and difficult book that is involved in their own minds; each thinker in his own way, and according to the education he has received, expounds, and writes, his own life; there is no

harmony or unity of thought in the great world of Philosophy.

Scientific thinkers and workers, it is well known, are dissatisfied with Experience and Philosophy; they know that Experience, as derived from the special senses is not sufficient; that Philosophy, as deductive, is not reliable; that the literal interpretation of the Bible, and dogmatic theology are not in harmony with physical facts, thus, they say, that Science demands the right to publish a new book, to be written according to the inductive method of experiment and study; and, when this book is finished, they do not doubt, that the reason of man will produce harmony and unity in the universe of thought.

The fourth Book that calls for reverent and special study is the Bible. the Word of God, given to men by Divine Grace, to teach them all that is involved in Righteousness, Sin, judgment, and the penalties that follow disobedience; and, at the same time, it reveals the way of Salvation, pardon, reconciliation and peace with God through the Lord Jesus, the Christ, the Saviour of the world. This is a spiritual Book revealing spiritual truths, that physical Science cannot demonstrate; but, it is now seen that the study of physical sciences has been of great value, because, they have opened up, by objective forms, by analogy, and the inductive method of study, the order of development that can be followed throughout all worlds of thought. Where Experience fails; where philosophy stumbles and falls; and, where the physical sciences and Agnosticism are baffied; there the Light from Heaven engenders Faith; Faith, as divine life, creates Hope; Hope takes courage, and, in the spirit of Patience, there is the earnest study of Divine Law, in all realms of Truth Truth and Grace are spiritually akin; both are radiant with the Light and Glory of Heaven, as Divine Love.

If students will patiently follow the lines of thought that are suggested, they will receive their reward by realising the truth that the Bible is not only valuable for Religion, it is the Word of God to men to reveal the way, to find Truth and Grace in their manifold harmonies, reconciliation with

Heaven, and Peace upon the Earth.

88, Highbury New Park, London, N.

THE QUEST IN SEARCH OF TRUTH AND GRACE.

IN the pamphlet "Science, Love and Religion" the thought is suggested that the great conflict, as between Science and Religion, belongs to past history. Love has intervened, and, standing between these brethren. with hands united, by the all-prevailing power of the Cross, Love is seen to be radiant; and Truth, Science and Religion are reflecting in radiant glory the light of truth that emanates from Love. This parable embodies the truth that men are being called to study; what these things mean, as spiritual facts, the interpretation being that the Glorified Lord Jesus Christ, as Love Divine, is also the Way to Truth by Religion; and, the practical Life of Truth in ideal Science. There have been those, who have been said to be searchers after Truth, by looking into a deep well for it; others have imagined that they might possibly find it in the depths of their own souls; and there have been too many who have uttered the question. What is Truth? and have not waited for the answer. The results have been unsatisfactory. those who have looked into the well have seen their own faces; those who have searched wisely, and with the greatest care, for Truth in their own souls have failed, the Ideal was not to be found there in perfect form, but under many distorted forms; and, as for those who had not been in earnest they have been foolish indeed, for they have failed to realise what the mission of life means, for themselves as the effort to attain to manhood in the image of God. It is a wonder that men, endowed with intellectual and moral powers, should prize their inheritance of knowledge so lightly; but, it is still more wonderful to think that throughout all the ages men have been found, who were not satisfied with parabolic forms, they tried to get beyond appearances, to grasp realities; and, these they conceived in such abstract words as Creator, the Almighty, Jehovah, the Name, the Truth, the Christ, Father, and Divine Love. By Faith all such students have received their reward; they have kept the heavenward way open; they have conversed with angels; they have been the semi-conscious

companions of Truth and Love; and, whilst walking upon the earth they have found the Kingdom of Heaven.

In all ages there have been enquirers after the Way of Truth in the nations of mankind; they have all been inspired to enter upon the divine quest; they have been satisfied with the knowledge that comes through sensuous forms; they have felt that ideal perceptions, conceptions and comparisons failed to carry them to satisfactory solutions; and even careful reasoning was not enough, their minds were not sufficiently stored with knowldege to enable them to place the facts they knew in their true relations. Inspiration arises out of intuition; but it is well to remember that underlying these, there is the faculty of instinct and of What this appears to mean is that the Intellect of man, as an endowment, is not fundamental in man's nature: it is not the Intellect that creates the facts that underlie phenomena; what it tries to do is to find out the true relations of all that is known, and by doing so to discover the harmony and the unity that underlies diversities. It is not the Intellect that is light, the light is above, and within; it is Faith, and with Faith light becomes radiant and the Intellect enters upon the quest of reasoning upon what it sees in the light. The steps are perceptions, conceptions, intuitions, inspiration, Faith and Light, and what follows is life, germination and organisation, because, the Child of Faith and Light is Hope. This also is parable, because, through the birth of this child into the human soul, there is joy, gladness, and, even laughter, for the simple reason, that with Hope there is the firstfruits of realisation of precious promises; and, by the Way of the Hope that lives, and cannot die, there is the assurance of a rich harvest of blessing hereafter.

If the student reflects upon this series of experiences, and apprehends in what way they are realised, he will have no difficulty in seeing and understanding, that this is the true way of development; it is How creation has been manifested; it is How man is constituted; it is How mankind has developed; and, it is How every man who thinks seriously, and wisely, builds up within himself, what is a living structure of character, or, what will eventually prove to be a cosmos governed by law in harmony with the Will of God. Faith in God is fundamental for man, as an intellectual and moral being; this is the only Rock upon

Whom man can build his palace of Truth, with the confirmed assurance that it will never be destroyed. The well known definition of Faith is to this effect; it is being confident that what is hoped for will be realised; convinced that what is not seen will be made manifest; that apart from Faith a man is not spiritually alive or giving satisfaction to his Creator and Benefactor. The man who would put all these things to the test must believe that God exists, and that He does reward all those who are in earnest over the great quest, with a pure heart to-see the Face of God, as reflected in His Image the Lord Jesus Christ, the Son of God. The student will have no difficulty is perceiving that this line of study is unlike that of philosophy, or theology; it is the simple and honest confession that the Intellect, as servant, must take the lowest seat at the table where there are so many treasures and dainties; it is the confession of poverty, hunger, and, of gratitude, that the invitation to the feast has been given and received.

Faith and Hope do well when, by intuition and inspiration, they work this miracle of divine grace; what it really means is that such a highly favoured man has been brought out of the darkness into the light; he has left off caring for the far country and the swine trough; he has entered the Kingdom of Heaven, his Father's House; he has received the spirit of adoption; before him there opens up the way of Light, Life, Love and Blessing; and his companions are those, who like minded, are patiently following the quest that ends in radiant light and eternal life. What every student ought to ask himself, when he consciously sets out, on this quest is, whether he has Faith in God, or if he is suffering from the disease of scepticism and doubt; because, surely, it is very foolish to attempt to cross the ocean of life without a compass, to have no chronometer that will give true time, and, with a rudder that has no intelligent steersman at the wheel. To be without Hope is fatal. Who would care to face the storm, or the rocks, if there is no desired haven to be reached? Who would cultivate the spirit of Patience if through endurance and perseverance there was no prospect of success? Who would endure life's trials and hardships, if self alone was central, for pleasure and profit; and, if the angel of Love did not beckon the traveller onward to the land of light and love. The student does well to sit down, and count the cost of the quest upon which he desires to enter; in fact, unless his cherished ideal is the fourth Beatitude, to become filled with truth and righteousness, it is hardly

worth while to start upon the journey.

The intelligent student will not be so foolish as to conceive the thought, that all men must take the same pathway over the sea of life or that all should steer in the same direction after they leave the port from whence they set sail. The pathways in the great deep are many, and, as the ships may pass through all the oceans, and return at last to the same port, so what this means, when the parable is interpreted, is, that from God all His children come and unto God they all return. The voyage of life may be short or long; it may end in childhood or in old age; the experiences may be few or many; the passage smooth and pleasant or perilous; every man will have his own trials and difficulties to overcome, thus the great matter for every voyager is Faith in God, trust in Christ, and submission to the guidance of the good and gracious Holy Spirit. It is well to cherish the conviction not only that the body is wonderful in its constitution, but also that, in a true sense, it is the Holy Spirit that is its Author and its Preserver. These are thoughts that will arise in a natural way, in the mind of every student, therefore, it is well to begin with God, as the Divine Cause, in all Being and Becoming; for assuredly every humble thoughtful student knows that he is not self-caused, or, that he has developed only through his parents from Nature. The God that is the Cause of Nature transcends all natural effects: therefore, no matter how wonderful the immanence may be, the Cause, as Truth, Wisdom and Love, must be greater than all effects, as they can be known in their The thought to be remembered here is that God, as Essential Being, is not knowable by man intellectually. He is conceived, and named, God, because, His works prove that He is good, true, wise, righteous and just. This is where the student has to be very careful in setting forth on the quest of Truth; he has to remember, that God, as Transcendental, is not for man intellectually relational; He is Truth as Essential, and all pathways that are true lead to Him.

What will be realised in setting forth on this quest is

the great complexity of the subject; in how many ways it has occupied the thoughts of great thinkers in the past; in what ways there have been success and failure; in what ways there have been advance in many directions; and, how, at last, there is a new outlook which tends to harmonise deductive and inductive lines of thought. Science may be compared to a bridge, that has spanned the river of human thought; and, at last, it has become possible to cross the bridge from either side; from the physical and the formal to the spiritual, by experience; and, from the spiritual to the physical; but, in the latter case, it is to find that transmutation and transcendence has taken place, because Science has dissolved what was conceived to be material, and thus the bridge rests upon what is relational in order, and spiritual and eternal as law. This quest, at the present time, may be divided into four stages, the first being the quest of Experience; the second the quest of Wisdom: the third the quest of Science; and, the fourth

the quest after Spiritual Truth as Eternal.

The quest of Experience may be conceived as an open book which any one can read, and, if perused thoughtfully it is full of valuable lessons. The thought is not that men are to become book-worms, but that they are to keep their eves open; their Minds well stored with valuable information; and, that they are to reason wisely upon all that they know so that a real cosmos of knowledge may be created within the soul. This is really what inspiration and aspiration longs to attain; it is the quest after truth and righteousness, in other words, the Thoughts and the Will of God. This is most reasonable, because, it is man aspiring to know about his physical constitution; his psychical being and becoming; his progress in knowledge and character building; and, what all these mean in the spiritual universe where all is harmony and unity. It is well that in this quest there is pleasure in the pursuit; and, even if the mystical thought is correct, that there is no abiding rest, until the soul finds its rest in God; this is not to be interpreted as the condition of Nirvana, but rather as fitness to enter upon higher and still higher stages of divine knowledge. It is certain that new light, through Science, has been cast upon the term, "the image of God"; and the realisation of this quest is the vision to be cherished in the future.

The student will naturally try to gain as much information as possible about life in the womb, the mystical book of pre-existence as related to conscious existence. At the root of biology there is the mystery of life, and all that is involved in that mystery who can tell. The allembracing law of development, suggested in womb-life, is worthy of careful study, and it can be conceived that in the light of modern scientific education this chapter, so long in history, and so very brief in infant life, has been brought within the range of human experience. The story of child life after birth, and the relations of the child to the mother and the family circle, is a very interesting study. In the child there are treasured up many links of history; in the awakening of the Child to its environment, there are physical and psychical revelations too little studied by mothers and students. There is an awakening in the public Mind to the subject of child-life, growth, health, disease, and the very high death rate of infants, and all this ought to bring about a better condition of life for little children who are not cared for as they ought to be by their mothers who remain in the darkness of ignorance. How many mothers have insight enough to see that every child has involved in its being and becoming, the image of God and the Kingdom of Heaven; it is Love Divine that claims the little ones and calls them to Himself, because they are so very precious in His sight.

What Experience may be able to see in an infant is Faith; a realised Hope; a reward to Patience in the mother; and, the Vision of Love, as related to the future. The child becomes semi-conscious mentally; there is growth of body and development of mind, pleasure in environment and education; and, the problem of life is this, What will the child become, and will it realise the ideal that is involved in its own constitution? The student in following this quest may well try to place himself in the place of the child; he has to try to think as a child, speak as a child, and understand as a child; the world of thought is that of many particular percepts and concepts, and, it is premature to think of a child as scientific, wise, or troubling about religious problems. Perhaps, the simplest form of studying, and expressing the development from childhood to manhood is to follow the Revelation contained in the Bible, because, under many forms and particular

conceptions, the thought is that of growth in the knowledge of God, as Good, True, Wise, Just, Merciful and Loving; and, at the same time, as Lawgiver, King, Judge, and Saviour as related to the sinful children of the human race.

The student, and the child, finds no difficulty in accepting the great truth that God alone is First Cause, as Creator, and that what must follow from this relationship is that He in a true sense is the Heaven-Father, and all His children are dependent on Him. The constitution of the universe, of man, society, nations, and mankind, confirm such a thought; it is a natural appeal to Faith, and, it is in harmony with reason. When the question is asked, and children do ask strange questions, Why is it that the children of men are sinful and unhappy? Could a more simple answer be given to child, or man, than the story of Eden, Adam and Eve, temptation, and disobedience, a fall from innocence into sin, a wilful foolish choice to possess now what appears to be pleasant and good, instead of waiting patiently to be guided and instructed in the ways of truth and righteousness. What follows disobedience is punishment, the loss of privileges and blessings, pain, unhappiness, selfishness, self-assertion, jealousy, strife, unkindness and murder. To disobey God is to act the part of a rebel, it is dishonourable; it is becoming lawless in a universe of perfect laws; in fact, it is man defying God, and this is folly and madness. The point here is that of constitutional law as applied to the universe, to man and mankind; to break through the realm of law, by intellectual pride, is an awful crime for angels; but for children to disobey their parents, when trusted and warned, is transgression of law; it is going beyond bounds; it is grieving the Heaven-Father, because, it is despising, and sinning against, Love. This appears to be the fundamental truth as related to the Fall of man; it is despising Love and disobeying Law, and children know instinctively that this is wrong.

As a matter of experience the student might reason thus: Could not God have so constituted man that the consequences of sin, the breaking of law, the impairing and the despising of the constitution, would have no permanent evil effects? Why should Law be conceived as like an iron rod that cannot be broken, or, like a plant that must develop according to its nature? To reason thus is to

try to forget that the Will of God is Absolute Goodness. Truth, Wisdom and Love, and that the creature, as child, is not in a position to deal with such questions. If the rod is broken the electricity of Love will be lost; if what is poisonous enters the plant there will be degradation, derangement and death; and, the good and the evil are alike known. This is possibly what is meant by God being the Creator of light and darkness, of good and evil. Law is light and it is good; lawlessness is the perversion, the refraction, of light, and it is darkness. Life, as subject to Law, is perfect health: but, perverted functional derangements are disorder, death and disorganisation; the one fulfils its mission and is a Revelation of, and from, God: the other is the confession of failure, it has to be destroyed and return to dust again from whence it came. All this is parable, it is putting many particular conceptions together; it is saying that the rod cannot reunite, in a natural way, and become one as the medium of electric or magnetic motion; that the plant cannot when bereft of life spring into life again; but, it opens the way to another series of thoughts, which take this form; pass the rod through the furnace of fire and make the iron malleable and the parts will reunite; study the great problem of Life and behind disorder and disease there is the vis medicatrix which has the power to renew life and health.

To the thoughtful student the problem of sin, and its results, must always be a painful study; the quest after the promised land, the ideal, the kingdom of God, becomes a maze; all kinds of questions are raised about natural development, about the beautiful and the good, what is ethically true and right, and, if after all, development to the spiritual level is, or is not, as purely natural, matter of fact upon which every man has to make up his own mind. The danger here is that of losing sight of true relations; of keeping in view privilege, duty and responsibility; and, of cherishing disorder, of thought and self-asserting lawlessness. Experience proves the sin, and failure of man, to live the ideal life; pains and penalties are found everywhere; thus, it may be taken for granted that the light of truth is not inherent in man and radiant in his life; he has to receive this Light from Heaven if he is to walk safely; and if he cannot define the order of the way of Regeneration and Restoration to the favour of God, it is his privilege to

study the Revealed Way of life, that is full of blessing, with the Hope that in due time the laws and the order of development may be known. The quest of Experience cannot become fully successful until this end is reached, because, as matter of fact, it is Experience that underlies Wisdom, Science, and Religion. The time has at last come when Experience can declare that Faith has obtained a great reward; that Hope has seen a great vision of truth; that Patience has claimed and is in the enjoyment of a great inheritance; and, Love has become radiant in Light and Life. Experience can now see that the Book of Genesis is as a series of germinating living seeds; and, what the generations mean, is not merely men and history, but the Divine Purpose of Grace and Sacrifice in processes and purposes which can all be summed up in such terms as Regeneration, Incarnation, Salvation, Possession, Illumination. Purification, Sanctification, Consecration, Resurrection and Ascension. It is under such objective forms as these, in their many particular ways of Revelation, that Experience is thrown back upon the mysteries that are involved in the germs of the life spiritual, that are to be found in the Book of Genesis. This is one aspect of what may be termed the pre-historic age; it is, under such forms, trying to read, study, and understand the Divine Purpose of Grace, for the blessings of forgiveness and peace with Heaven; it is how Heaven as the Life Eternal, lives on through all the ages in a world full of disease and death, with the confident assurance that the day will come when the whole earth will, by the way of Faith, receive and enjoy the blessings of light and life, Truth and Grace. The other side of the story is that through self-assertion and unbelief, the people of the pre-historic age became a fallen race indeed, of whom it is said that they did "evil only and evil continually," and thus there came upon them justice and judgment, and all that men know about this race is that they perished, as by a Flood, and only the family of Noah was saved. If the Tree of Life was unseen; and the River of Life could scarcely be found in the earth, the Trees of Good and of Evil continued to live and bear their fruits; and thus men read about another day of judgment overtaking men in the days of Nimrod, and the confusion of tongues in Babel. At a still later date there are judgments upon Haran in Ur, and of Lot in the cities of the plain, and

the failure of Nahor to reach the Land of Promise. What all these failures teach is that man in all ages has unconsciously, semi-consciously, and consciously, failed to understand forms; to conceive psychical ideals; to realise intellectual and moral realities, thus it is a matter of Experience that moral man is unable to develop into true and righteous manhood; and, even the children of God, by Divine Grace, fail to reach the better country and to get a vision of the City of God.

Here the student can pause and consider what all these revelations mean; they are objective particulars; they are meant to prove instructive; they are to be studied under what men know as their personal experiences, and they have to consider whether such genetic conditions are existent in man and in mankind. Here the student will ask the question, Is Regeneration a Divine Power that is meant to become an Incarnate Life? Is Salvation the Power of God, by the Holy Spirit, to become operative in man, so that he may perceive, receive, and conceive a divine Possession, which is in its nature a psychical Life? Is Illumination a Power made radiant in man so that he might see the Face of God? Is Sanctification the Power of the Spirit of Christ in Grace, the Divine Gift in Love, which ripens into the life of Consecration, of Sacrifice; and, is this why, apart from Sanctification, there can be no altar, cross, or acceptable Sacrifice that will have in it Eternal Life, the very Life of God in Divine Love? If all this is true within the range of human experience, and men who know the facts, through innumerable human experiences, have put them to the test, and declare that they are true, then not only are the germinal forms known, the psychical ideals have been conceived; the facts have been amply proved and the fruits have reproduced their seeds. What this appears to mean is, that all that was involved in the seed has been reproduced in the fruits; seeds and fruits and seeds, are a harmonious unity; and, therefore, all that was involved in Genesis, and made fruitful in history, is one great continuous development.

Following up the quest into the psychical world of Experience the objective world with its forms are left behind; the circumference and the particulars are centralised, and the thoughts close in upon the individual as personal, as the microcosm, the epitome, of the great

macrocosm. All that was found in the objective Word in its generations are to be found in the subjective Mind; and, the order of development, it may be expected, will be similar to that of the generations from Heavens and the Earth to Terah, in Abraham and Isaac. What is the man Ishmael, the son of Abraham by Hagar but a repetition of the generations of the Heavens and Earth; and, what are his generations throughout the ages but representations, in individuals, of the work of Regeneration by Faith in God, so that there may follow the Incarnation of heavenly life in Grace in Christ. In opposition to Faith and Christ, the Heavens, there is the earthly seed of the fallen man and of Egypt. It is the problem of dualism, and the earthly man is ever lifting his hand against the Man from Heaven. These generations are well known, they are in every man; they live in Desert places; the Apostle Paul describes them as the old and new man, as Adam and Christ, and, as Judaism, in its spirit, and Christianity in its spirit. Ishmael is the power in which the Regeneration of Faith is active; but in Isaac, and his generations, there is the Incarnation of Life, of what is heavenly, and in them the spirit that is dualistic is revealed in the story of the twin children in the womb of Rebekah; and, in the men known as Esau and Jacob. Here the psychical parable is much enlarged, when careful study is given to the aspirations of Esau and Jacob, their preferences, and the blessings they received. In Esau the earthly type is revealed; in Jacob the heavenly, by the pathway of promises, an inheritance, a family, a nation, and through the nation blessings to mankind. What Esau and his generations stand for is the necessity of Salvation; and, that, in the wise purposes of Divine Grace, the child of Truth and Hope is not a castaway; he is not the ideal, but the prodigal son; he is homeless and poor in spirit, he may think upon the past, his Fathers house, how good it will be to return home and with a meek spirit learn those lessons that were once despised and irksome. It is not to be inferred that Jacob is an ideal son, but what becomes his salvation as a Possession, is that he really did prize the Birthright and the Blessing, and, in this way, they became the inheritance of this man and his family. The generations of Esau are earthly and carnal; they have loved good things; they have been keen hunters; they have loved wealth and honours; they have delighted

in dukedoms, and kingdoms, but, truly at the end they are only poor beggars at the doorway of heaven, for the simple reason, that what they prized on earth cannot be carried with them into heaven. It is in contradistinction to the Esau spirit, that the spirit of Jacob, and all his hopes. as a Possession, are involved in the beloved son Joseph. Israel has waited patiently for the Salvation of God and the fulfilment of the Divine promises; and, it is through the son of Love, that Love comes down from heaven to earth with visions of, and from, heaven; and, surely this was a Possession to be prized and loved. There is another side to this psychical story of good and evil; and, students will not find it difficult to interpret the parable, that the spirit of strife and hatred, of earthliness and cunning, of ambitious power, wealth and greatness, of hatred to what is true, good, gracious, wise and full of Love, cannot prosper for ever; they may succeed for a time, but in the day of testing, and of judgment, it is Faith, Hope, Patience and Love that gain the victory over evil and become regnant in man and in mankind.

Here the student will pause and consider why there is an apparent break in the story of development and what the long stay in Egypt of the family of Israel means? The presentation to the Mind of the thinker is, that the genetic germs of Revelation are at an end: the seeds have been matured, and what is required is soil, and environment, tha: there may be growth, or, germination; or, to change the figure of thought a new birth. The Spirit has been perceptive and the Mind conceptive; the power to know has been exercised, the Mind-Life has conceived, and in the language of the Bible this birth is said to be that of God's firstborn son. The figure of thought is that Egypt is the womb within which a great development in Grace takes place. There was involved in the family of Israel, Faith, Hope, Patience and Love, and the fruit of that conception, in this Earth, is the equivalent of a son of God. Following the order of development what this suggests is that the life. of Israel, before the Exodus, was subjective and mental, but this child has received the endowments of the Intellect. and of a Moral nature. The conception is that Israel in Egypt, in a psychical world of thought, is only semi-conscious of its high destiny; it has to be awakened to manhood on this lower plane of thought, and the four books of Moses

are the history of this awakening, and being led forth on a great quest to possess the land of the promises. From the Generations of Heavens and the Earth to those of Terah the Visions of truth are objective, and they are to be studied under this conception in their order. From the Generations of Ishmael to Jacob, they are in their nature subjective, and thus the Power of God to save by Grace, has been revealed to men, and men have unconsciously, been started upon the great quest, that ends in Faith and Hope as in Abraham and in Isaac. This is the great result of the age from Adam to Isaac, in a twofold series of Generations, where, in the first series there is Revelation to men; in the second series the response from a man, Shem, and a family Terah, to the Revelation that has been given. In the list of Generations from Ishmael to Jacob, all the particular forms of thought that tend to form personality in a man, in a family, in a nation, and in the world, are summed up in the beneficent life of Joseph as a pre-destined benefactor to the world. The vision is that of the end of a psychical age that is not conscious of all that the prophetic forms mean; and, with the development of what is good and gracious in Isaac, in Jacob, and in Joseph. There is also the dim prevision of the evil, the perversion that is in Ishmael and the Desert; in the family and nation of Israel as the offspring of Isaac; the ambition and sensuousness in Esau, and the jealousy, hatred and bitter persecution of Joseph by his brethren. There is no difficulty in following the analogy, but, to do so means consciousness of all the facts and careful comparisons.

The new age of psychical development finds the families of Jacob in the nomadic stage of development; they are still herdmen whose wealth is in their cattle; but the civilisation of Egypt is well advanced, and under the Pharoahs the Israelites are despised and oppressed and become the slaves of the Egyptians. Blessed are the persecuted; those who possess the inheritance of the Beatitudes; they have a Friend in the Heavens, and He will hear their cry and come for their Redemption. There are two signs that call for study in this crisis, this birth and awakening: the one being Moses and the other the Burning Bush in the Desert, and Him that dwelt there in. Moses means drawn out of the water, that is out of the welter of Egyptian life and all that it represents. It has to

be noted that the life of Moses is divided into three parts of forty years each; one in Egypt as under the influence of Egyptian ideals; one in Midian as a shepherd; and, one in the Desert as the lawgiver and ruler in Israel. These may be conceived as representing the past, the present, and the future; the world age, the nomadic age of the patriarchs, and the future age with all that is embodied in Mosaism. The psychology of Moses fits into this threefold division; the earthly as unconscious of the heavenly; the shepherd life as semi-conscious of what is heavenly; and, the awakening to consciousness and to relationship with God. The sign of the Burning Bush is that of God revealing Himself to Moses, as Jehovah, the "I Am that I Am," the Eternal God. The Revelation is by Light and Fire; it is seeing the Invisible Glory; it is the intellectual birth by which the man sees God, hears His Voice, knows his own relationship to God, and, how, in the very nature of things man cannot through his limitations apprehend or comprehend all that the Revelation means. Another aspect of this sign is that it is given as a pledge of the Blessing of Mercy; it is the Call of the man to awaken and go forth on his work of mercy for the Redemption of Israel. It is well to remember these signs, and what they mean, because, they indicate in what sense Moses is far in advance of all his brethren; it may tend to explain their faults and failures, as the probable effects of their limited development in Grace. The thought to be carried forward into the study of the four books of Moses is that man becomes man when he is intellectually awakened to the knowledge of the Will of God in its true relations; and man, as intellectual, as Adamic, comes into conflict with Mercy, as Grace; that is with the Spirit of Christ in mercy as compared with earthly power and human knowledge. The position here is deeply interesting, it is the Process of the work of Grace in a nation, or in a soul; and the predominant fact is that God carries out His Purpose of Redemption in Mercy; men would fain remain in earthly bondage and are not bold enough to take God's side in His great work of Redemption from the earthly powers that are evil.

The student will not have any difficulty, when following

The student will not have any difficulty, when following this line of thought, in perceiving that such a story as that of the birth and the life of Moses is the embodiment of a great stage of development in the realm of Grace, in men, in a nation, or in the individual soul. The processes are well defined, the purposes are clearly seen; this is a great crisis in human experience; it is a form of conversion; it is being born again and baptized with water by the Spirit of God: it is analogous with the coming of the Holy Spirit at Pentecost, only it is in a lower plane, it is that of water and not of fire. It is a birth from what is earthly and carnal to what is intellectual; it is a deliverance, a baptism, nourishment by water and bread from heaven; it is, as a conflict with Amalek, the fallen nature, in which Moses, Aaron, Hur and Joshua are all engaged, and it is only when Moses' outstretched arms are supported by his companions that victory is obtained. What follows such experiences are Sinai and Law, the fellowship on the Mount with God, and all that is involved in symbols, types, forms that are heavenly, all kinds of perceptions which in their turn become conceptions of forms of knowledge in their relations which are meant to instruct students as to the patterns of things heavenly. The Book of Exodus is a great treasury of all that pertains to spiritual life as objective and in symbols. It is the Israel once dead in Egypt that is awakened to the fact of Regeneration; there is an Incarnation of the Spirit of God in Intellectual power to know, and to relate knowledge; and, the facts are summed up in conception, pregnancy, birth, deliverance, nourishment, conflict, law, duty and religion. The Book of Leviticus may be summed up under the conceptions of the Revelation of a way of Salvation; and of entering into the Possession of an intellectual, sacerdotal, traditional and representative inheritance, of great value at this stage of development. It is not what the spiritual student of this age approves or loves; but, the primary comparison is not with Mosaism and Christianity, it is with the heathen religions and idolatries of the past age, and, in what sense, the worship of the One True God, is greater, and more spiritual than the religions of the world. This is where the book of Numbers may be studied with profit because what it reveals is the degradation of the slaves rescued from Egyptian bondage; how little they understood the mission of Moses as God's servant on their behalf; how ready they were to murmur and complain; how willing they would have been to return to Egypt again; how unwilling they were to advance and possess their earthly inheritance; and, how they rejected Moses and disobeved God. All this is written. not about the Israel redeemed only; or about Mosaism and Judaism: it is the inheritance of the Christian Church. and of every man who is earnest in the quest after intellectual Illumination, and Purification of the moral life. It is a fitting consummation of the Books of Moses that they terminate with the Book of Deuteronomy, because, the message they carry forward to all generations is the survival of Faith in Exodus; the Vision of Hope in Leviticus; the Patience of God, and His servant Moses, in Numbers; and, the Love of God breaking forth in radiant praise, thanksgiving and adoration from Moses and from all the servants of God, who in their quest after Truth, Grace and Love, follow in his footsteps and receive a great reward from a mount that transcends Mount Pisgah, and a vision of the future of which the sacred land is only a symbol. It is well to remember that this Vision of Truth, as given to Abraham. as bestowed upon Moses, as experienced by the Lord Jesus Christ, finds its atmosphere in Sanctification through the Holy Spirit, and of Consecration; it does not mean death, but the higher life and the passing over into a heavenly country.

The quest of the student, as related to Mosaism, is one of the great problems of psychological study which will require attention in the future; the movement in history is a very important one, and it ought to be of special interest to all those who not merely wish to study the Purposes of God in Grace, but their own psychological development in harmony with Revelation. What is clearly taught, as seen by those who attain to the spiritual plane of thought, is, the failure of intellectual culture, at this natural stage of development; there was no want of culture in Babylonia, in Egypt, and in the Desert under Mosaism, but nature fails in forms, ideals, and in real life, to attain to the culture of Grace in Christ. Moses, as the servant of God, attains to Sanctification and Consecration; but, it is the Spirit of Christ in Moses that is the great reality; and thus the passing of Enoch and of Moses, are forms of thought to study, so that Hope may be cherished, by knowing that death is more shadow than substance; it is as the passing of a cloud, which when it is past will reveal a river of life, and of death; and, a new world where Joshua, -Jesus-the Saviour, will become Guide, Captain, and Victor

over all enemies.

The Student will ask whether this line of study is natural or spiritual? If natural, then is failure the result: if spiritual, then why are all these forms used to teach what is spiritual? The reply might take this form; there is the natural which is Adamic in its nature, which being fallen, cannot restore the soul to communion with God: and, there is the natural, within the spiritual, which developes according to the law of development. whole realm of Grace is spiritual, but the development is like, and in harmony with, the order in nature. What has to be assumed about the Adamic man is, that when he had developed, to the status of intellectual and moral manhood, then by his wilfulness and ignorance, he failed to reach this stage consciously; he failed in his quest after truth and he transgressed moral law, therefore, his fall is a form of death, as estrangement from God, the Fountain of Life as Moral Goodness. The quest after truth is very important, but moral restitution, righteousness, as conformity to the Will of God, this is man's supreme requirement, and intellectual knowledge in a fallen man can never bestow upon him true wisdom, because, the man is living in the darkness; the light that comes from Heaven is refracted into darkness, and so when the light within is as darkness, there is no responsive radiant light of truth or righteousness. The spiritual order of development in Mosaism is that of Grace, as intellectual truth, revealing a way of righteousness in which the Child of God may walk safely, and this is the message of God in Grace to all men, with this end in view, that they might eventually discover in what way laws, legal and penal, are as refracted rays of light which are to be used as a means of education. This is why Mosaism means Christ, as Light, under this form; there is Grace, Truth and Righteousness, under all the forms used; but Moses and Mosaism are not spiritual ends; they are means of Grace to bring the student to Joshua-to Jesus-and to the realm of God that is spiritual. Joshua is the type of the Captain of Salvation, but the real Captain is the Lord Jesus Christ, and His Sword is the Spirit in the Word. The thought to remember here is, that, with the passing of Moses the age of Illumination is at an end, and, with the coming of the day of Joshua, there is the greater Revelation of the way of Purification, of seeing the Face of God, of crossing the river, and of conquest and victory.

The student when studying these presentations, and analogies, will have no difficulty in seeing that personal experience, and Mosaism in its various aspects, have definite likenesses; and, perhaps, the deepest of these is the great fact of personality, of conscious effort, of will power to try to know and relate all forms of truth. It is where the man may be said to soar, swim and walk, because, heaven. the depths and the heights, are all thrown open to his vision; he walks in the light and yet there may be great darkness within the soul; it is perception and comparison that are so active; the pictures are many and they are very wonderful whether they are perceived as external, or as arising out of the memory and the past. There is a definite quest kept in view, but it is more objective than subjective; there is joy in the light of the sunshine, but there is darkness and uncleanness within. The important thought that arises here is that this intellectual development comes to an end. Moses has passed over; the redeemed bondmen are all dead who left Egypt under Moses; and, only Joshua and Caleb remain of those spies who were privileged to spy out the land soon after the redemption from Egypt. It can be assumed that these two names represent Salvation by Truth, and the Faithfulness of God to His promises. These survive and they lead the way into the promised land; they teach the way of Purification, by obedience, and through these the victory and the conquest over all enemies. In experience the problem of moral development may proceed almost unconsciously; the conceptions of forms of truth are many, but the organic moral life developing under healthy conditions is peaceful. It is realising possession of the soul; in the conflict with rebellious desires and lusts, attempting to gain the ascendancy; and this is the awakening of the moral man to conscious failure. There are two ideals that ought to be kept in view by man in this conflict; the first being the Captain of Salvation and His Sword of Truth; the second, the Law of God as treasured up in the Ark of Testimony. The failure of Israel during the period of the Judges, is want of Faith in God, the Saviour; and neglect of, or disobedience to, the revealed Will of God as Law. God remains Faithful and True, but, He permits His saved ones to be tempted, to become idolatrous and faithless, to be overcome by enemies, and to suffer for their neglect and disobedience.

The end is that of moral depravity, a repetition of the fall in a new form, in a nation; and, it is when, as with Eli and his sons, there is religious perversion that then the moral end draws near, there is mercy and judgment, and a higher form of Revelation that is in harmony with the Principle of Grace

Human Experience may be summed up in germ nal principles of being, in a man, in a family, in the bondage that is earthly, in a new birth, consciousness as in tribes. a nation, and a Commonwealth; but, in these earthly conditions there is no permanence in forms or ideals, in the moral plane of sinful mankind, or man; they are all under the curse of darkness, disorder, disease, and death; and, even Grace in man and mankind is not exempt from this degradation. The Fountain is pure; but the channels into which the Water of Life runs being impure, what is most sacred is desecrated, and this is the poison that is so baneful in the life religious. Grace in Israel, in its development as psychical, may be studied, in its objective forms, in the prophet Samuel, in Saul, in David, and in Solomon. Samuel is a gift from God; and, he is a gift from his mother to God. He is, as a type, prophet, priest, ruler and judge; and, he is also, in all these, like the rejected Son of God, as King over the Commonwealth and Kingdom of Israel. Saul represents the earthly type of king, chosen by the people, guided by earthly ideals, and his end is death on the battlefield. David is a complex type, the King by divine grace, the persecuted, the victorious. Solomon is the son of David, of peace, and of wisdom; and, to him it is given to reign over a nation at peace, and to build a Temple in Jerusalem where the God of all the Earth should be worshipped. All this is like unto a psychical pageant, which men are called to study; and, what every man is called to do is to enquire if into his own morally degraded soul he has received the gift of God in Grace in Jesus Christ; if he is loyal to Him, as Prophet, Priest, King and Judge; or, if through ignorance, wilfulness and disobedience the earthly has been preferred to the heavenly; and, the outward forms to the spiritual realities. The truths to be realised from the study of the history of Israel is not that Christian men, and nations, should imitate Israel, as Commonwealths, or, Kingdoms, in politics or religion, but by discovering in what way Israel erred, failed, was judged and punished, by war, and by the Captivity in Babylon, to avoid all those

sinful deeds which brought ruin to Israel.

The student will notice that with the Captivity in Babylon there comes the end of the psychical age of Revelation; the cycle of thought began in Chaldea; and, unto it, the descendants of Abraham returned. The Call, the Promises the journey, the sojourning in the land of promise the bondage in Egypt, the deliverance, the Desert, the training, the law, forms of religion, the Commonwealth, the Judges, the Kings and the Kingdom are all matters of history, and what remained to the captives was the thought of their failure; not that God had not fulfilled His promises to Abraham, but that the people of Israel had failed to understand, know, what all this history meant for them and for the generations to come. What will strike the thoughtful student, familiar with the rise and fall of nations, will not be so much the apparent failure of the Mission of Israel, but the wonderful patience of God during this long age, and, how difficult it was for Him to instruct, and guide this people, in their foolish, rebellious and idolatrous ways. Because they would not obey His Word and conform to His laws, but would take their own ways preferring idol gods to Himself, He could not give to them the blessings He had promised; and thus the whole age, and all that it represents, appears at the first glance to be a failure. The day of repentance and sorrow came, when, by the waters of Babylon, in their captivity, they realised their folly, thought upon Zion, and, in their sorrow and trouble had no heart to sing the songs of their homeland. The awakening in Babylon is unlike in many ways the awakening in Egypt; and, the memories of the past are more bitter, because, they had been so thoughtless and forgetful and had not appreciated, loved and served their Deliverer. There were students in the Captivity who tried to discover what these things meant. Israel and ts thinkers, had followed the great quest after God and Truth, and they still had Faith in God and the Hope that His promises would be fulfilled in another Kingdom and under a greater King than David. This is the mystery of Faith in God and in His promises; it is a deathless power that cannot be destroyed; and Hope is a divine life that cannot die. What students require to remember is that great Patience is required to discover the Processes and Purposes of God, in His Grace, toward

mankind; men fail in their conceptions, but God works on age after age, ever raising men to higher planes of thought. and through all these subordinate stages of development, not only revealing His Grace and Love, but also in what way His goodness surmounts and destroys evil, and His Grace overcomes sin and death. Here it is well to remember that the student in his quest after truth, as objective and subjective, as summed up in symbols and in history is now entering upon the stage of intellectual and moral manhood; and the lessons he is now required to learn are of far-reaching importance. In the first age, that of Generations, what the student perceives is a series of objective presentations, symbols and pictures; the first being that of a Garden on earth, derived from heaven, and how through sin Heaven had to come down to Earth for its Regeneration. The second is that of a unique man that by Incarnation enters the world of mankind, and His mission is to reveal to men the Life Eternal. The third is the Vision of the Ark of Salvation and the safety of those who are privileged and called to enter it. The fourth is a world purified, baptised as by water, and those who have been saved have entered into Possession of their Inheritance. The fifth is the man and his quest, after knowledge of Truth and all that is involved in the sacred Name. The sixth is a family on pilgrimage seeking a better country than Chaldea with its wars and jealousies, and a nobler city than Ur, or Babylon. These are the objective symbols given to children to study, and they are living signs which are to be studied by the child and the adult. In the second age it is still objective forms that are to be seen and studied, but those who study them are in their nature psychical; they are individuals brought into living spirit communication by a Voice, and, a Call by a Person unseen; by a vision as of a ladder reaching between heaven and earth; by a Voice and command to return home; by wrestling with and getting blessing from an angel in the darkness; by dreams and the interpretation of dreams; by a Voice from the Burning Bush; by the command of the Captain of Salvation; by the still small voice in the darkness; by messages and by revelations, and, in all these, it is God that is present, the Revealer of truth to those who hear and obey. methods differ in their order, they are both objective but the second series is for those who have considered the first series; who have become individual spirits, and have entered into a great inheritance not within the range of earthly carnal thinkers. It may be useful to think upon these two series as one series of revelations natural and spiritual, or objective and subjective, as given to mankind, and, to a nation that is as the heart of mankind in its organic development; and, all this has to be reconsidered, studied and translated into that most mysterious reality the Mind

of a thoughtful man.

In this study the thoughtful man will not forget that there must be kept in view the law of development in each series; the law of recurrence at the beginning of each series; and the law of concurrence in which the series develop side by side. The student has now reached a most interesting stage of development where the third series requires to be studied and the question takes this form, How is all the past to be correlated with the present and the future? The student in his quest after truth awakens to the fact not only that he can see, and know, seeds in particular; he knows that he knows they are individual seeds, plants, trees, and men; and the intuition has advanced to this stage, that as an intellectual man it is necessary that, in a general way, he should correlate the knowledge obtained and by this means discover the Processes and the Purposes of Divine Grace as revealed to the world The student can try to express his thoughts in this way, as personal experiences, or, as the experiences of many thoughtful men; and as he stands by the Euphrates, in thought, in the spiritual darkness of Babylon, suddenly as by inspiration the thoughts return to the past, to the Word of God, the Promises of God, the Patience of God, and the Love of God. What then does the Call of Abraham mean? What is the lesson to be derived from the Captivity? Not that God has been unmindful of His promises; not that Mosaism, and a national life are not of value, but that they are all required for education, enlightenment, development; they are not the Divine Light, but the Light Divine is in them; and if individual men were not depolarised by this earth, they would see the goodness, the wisdom, and the Grace of God in all the stages of history in the past. Assume that the wanderer in a foreign land suddenly hears of the Fall of Babylon, and the victory of Cyrus the Persian, might not the effect be as that of the coming of light, of the Sun

banishing the darkness, of possible Restoration, because the man who serves God, through the symbol of the Sun, may become the instrument in the hand of God for blessing upon Israel. It may be useful for the student to make the Sun, the Light, and intellectual light and moral purity the useful symbols in the study of this series of Revelations; they are of the greatest importance, because apart from the sun and light upon the pathway, How can a man persevere with his quest after truth? What is he in quest of but the light of Truth? How can he find Truth unless he is intellectually absorbent of truth and becomes radiant in love, as correlative and corresponsive to truth, and love? The student can by the light of truth, thrown upon the past, perceive that Truth is radiant in Genesis; that a great recurrence takes place in the story of Abraham and Israel; that the Books of Chronicles are a consummation and fulfilment of all the past; and, that it is God, through Cyrus, that is bringing about the Restoration of Israel, not to repeat the story given again in the old manner, but as a new age, which will develop outward to all mankind from Israel, as the chosen race through whom the whole world is to receive the blessings of Regeneration and Incarnation. What the books of wisdom teach is that Regeneration has taken place in the world. Men know that the Life of God has become Incarnate in mankind. God is Saviour and Salvation. He is, as Divine Providence, the Possession of Mankind. He is the Light to give Illumination to all sufferers who walk in darkness, and He can reprove those who prefer to walk in their own foolish ways. By Grace and Truth He purifies, and instructs all those who distinctively, and with set purpose seek to see the Face of God. By love of truth, purity, and obedience to law, the way of peace, love and wisdom leads to sanctification. Through the manifold experiences of life, with all its pleasures and pains, joys and sorrows, family blessings and cares, national successes and reverses, and world-wide prosperity or adversity, darkness comes upon Babylonia and the sunshine to Persia; but Persia has its sunset also, and Greece its day of light and joy; even Greece, glorious in its intellectual splendour, wanes before the mighty power of Rome and Law; and Rome with the sun of empire in its Zenith, is only the earthly preparation for the coming of the Sun of Righteousness, the King of Kings, the Light of the World, and the Glory of

Israel. Babylon, Persia, Greece, and Rome, in all their visible pageantry pass across the stage of history; and. as they pass, they are honoured and praised; but, behind, above, around, and in advance of all these, some men were, during these ages of earthly spiritual darkness, permitted to see visions of Messiah's Kingdom; they knew that in this Kingdom Grace reigned, and, that the reign of Heaven and the heavenly would endure through all generations. The spiritual ideal in this great age of mankind, from Adam to Christ, is not the success of the intellectual and moral Kingdoms that rise and fall; they are only like the great waves on the bosom of the ocean; the Ocean is that of Divine Grace and the Heaven that overarches it is Divine Love. The marvellous thought for the student to grasp is that all pre-Christian forms of development, as symbolised in Abraham, Moses, Joshua, Samuel, Saul, David and Solomon, and even the natural gifts and graces given to heathen nations, are all in their nature prophetic ideals, personal forerunners, all sent to prepare the Way for the Coming of the Ideal and Real Man, the King, the Saviour, the Son of God, and the Sun of Righteousness. Israel, Judea, Babylon, Persia, Greece and Rome possessed their ideals, and their suns, but, they were reflections only not realities: the realities that existed in them were all taken from the Universal Heavens of the Divine Will according to their stages of development. The Lord Jesus, the Christ, the Son of God, in the form of Man, is the perfect fulfilment, and the Consummation, of all the past. In spiritual vision, the mists and clouds of earth vanish, the Sun has arisen; it is a new day and the Light is shining that enlightens all men that come into the world. The thought amounts to this, the Universe is Heaven, and the Lord Jesus Christ is the Sun, the Perfect Image of the Heaven-Father; and, when men reach the stage of spiritual perfect development, then they will see that this must be true, because it is the only perfect Revelation of God as seen in His Beloved Son. It may not be easy to grasp the thought that is here presented to the student for his consideration, but. amounts to this: think what a man must become if, in his turn, he is to attain, not to sainthood, but to sonship, to the image and likeness of the Son of God. This is the burden of Revelation in the Old Testament from Eden to Rome, and from Adam to Christ, it is nothing less than the Grace,

Wisdom and Love of God as involved in the Lord Jesus: it is the story of the Christ, by the way of Heaven, becoming the Christ in the Earth, as a Man, and the Saviour of mankind. For Him, to take the nature of an angel, an unfallen moral creature, this was His mission in creating angels; they live in conformity with all moral law, and thus they reveal, and reflect, the perfect Moral Universe; but, to take the Form of a sinful Man was Grace indeed; and, for Him to die, to be put to death by His Own servants, this was the Supreme Sacrifice, because it meant the Lord dying to redeem sinful children, who did what they did in their ignorance, in the darkness of moral death. This is the Revelation of Divine Love, not that men have loved God, but that God so loved His sinful children, that by the way of Divine Grace, not by law, but by Love in Truth, by personal affection, He "tasted death for every man." These are great vital truths which reach down to the very roots of human thought; and, those who are sufficiently advanced in this school of thought will see not only the glory of Christ, they will see and grieve over the thought that they are unlike Him in so many ways, and that apart from the in-dwelling of the same Holy Spirit that was in Him, without measure, it is impossible to develop to the standard that is found in Jesus Christ.

The thought here is that moral development, apart from Christ, is in the nature of things impossible; to be moral is to be Christlike, and, those who are dead in sin cannot be moral, or possess the Moral-Life, because they are dead to God, truth and righteousness. But it is said, many men have been moralists, have sought after high moral ideals, and yet they have not known Christ. Quite true, only there is another side to this knowledge; Christ has known them, and by Divine Grace they have been developed up to the moral standard, in their desire to know and obey moral law. Even the Jews, through Mosaism, had failed to reach the standard of moral righteousness; they tried to obey law as legal and not in the spirit of Love. All who sincerely desire to live the moral life are baptised, as with water, for purification of the personal life; but, they have not been baptised with the Wind and the Fire, as symbols of the Holy Spirit of Jesus Christ; and, without this baptism, likeness to Christ and harmonious conformity to His Will is not attainable. To be baptized by the Wind

must surely mean spiritual response to environment; it is like being in Heaven and having the influences, the breath of Heaven, playing upon the soul. To be baptized with Fire is to be divided asunder, as by the Sword of the Spirit; it is to know the difference between morals and Grace; and it is to become the moral and spiritual recipient of the Holy Spirit as man, and, as like unto the glorified Lord Jesus Christ. Is this what Pentecost means? Is it the coming. and, the indwelling, of the Holy Spirit in a man, and in mankind, in perfect fulness as in the Lord Jesus Christ? Are the Revelations given to men in the Book of Acts and in the Epistles in the New Testament the records of the development of the Work of the Holy Spirit, so that individuals, and Churches, might possess spiritual standards of thought, suitable for their education and growth in Grace and in likeness to the Lord Jesus Christ? Is this what is meant by the Holy Spirit taking the thoughts, and the Spirit and Life of Christ, and revealing them to men so that by this education true and spiritual ideals might be realised? If this is true then what the New Testament reveals is the perfect Man, Christ, Son of God and Saviour; and, the Work of the Holy Spirit, in the Word, in the life of the individual, and in all the Churches, has this end in view, likeness to Jesus Christ, by Divine Grace, through the history and the sacred influences of the Holy Spirit. the student can see clearly that this is the end of his quest, Christ-likeness: and that the work of all the Churches. and ministers, is to tell men how they can become Christlike, then it will be seen that individuals have intellectually troubled themselves about many things of secondary importance: and. Churches of Christ have through their doctrines and divisions misinterpreted the Life of the Saviour, have failed in Faith, Hope, Patience and Love, and have never seriously tried to live together as brethren in the harmony and the unity of the Spirit. What the Holy Spirit, under many forms, through all ages and dispensations of Grace, has been teaching man, and mankind, is, that the intellectual virus of human conceit and scepticism does not save and unify, but destroys and divides. It is the life, as moral and gracious, that is all important, and the life ought to be like unto the life of the Lord Jesus Christ. The thought that has to be grasped here is that under all its forms the Adamic life is not only

a failure, it is a perversion and rejection of all that is Godlike; it is a rejection of God morally as Creator and King; but the consummation of evil, and the fulfilment of Grace, Mercy and Love meet in the Lord Jesus Christ, as signified by men rejecting Him as Saviour and Lord; and, in Him giving Himself up to the death of the Cross for the salvation of mankind. The germ seed in sin contained this horrible fruit of rejection and of murder; because, the underlying truth here is, that if men could have laid hands on God, as they did on the Lord Jesus Christ, they would have killed God. The truth that arises out of such a conception carries the thoughts very far in this direction, that as it was impossible to seize and kill God so it was impossible for men to kill or destroy all that was Godlike in Christ: because, Grace is Eternal Life in Love, and Sacrifice is not death, it is the ideal and the real in self-renunciation for the salvation of the sinful that they might be saved and become the means of salvation for their brethren of mankind. Just as the germ seed of evil had involved in its nature sin, ingratitude, perversion of good, and the rejection of God, so the germ-seed of Heaven had involved in its constitution. Regeneration, Incarnation, Salvation, a Divine Possession, Illumination, Purification, Sanctification, Consecration, Resurrection and Ascension; and, all these Gifts of Grace in all their fulness for all the regenerated children of Adam, who by Faith received the Divine Promises, in Hope longed to see their realisation, in Patience waited and laboured for their fulfilment; and, in Love realised in their own Souls the development of this Life in Grace that is Divine.

But it may be thought, and said, that such conceptions of the life in Christ are not matters of Experience for every student; they live upon different planes of thought; they do not study the same subjects and thus differences in ideals of the quest and its results are to be expected. This is quite true, but the objection only tends to show that in the soul of every man there is the instinct, intuition and inspiration, as well as aspiration, to set forth on this quest and to reach satisfactory results. The philosophic brotherhood follow the pathway of particulars, individuals, generals and universals; but, it cannot be said that they have, on the whole, been so successful in the great quest as those who are said to be illiterate; who say of themselves, that they

are in, through, and by, their experiences, the children of God by Faith in Jesus Christ. These may know very little about Greece or Rome, but they are students with wide experiences of life, and of a spiritual education and development; and, thus, they have, from the manifold particulars of life, become independent individuals, as personalities, they are found to agree upon many general principles of life and conduct; and, in their universals they include all that is fundamental in Creation, in Providence, in Redemption, and in the Hope of the Life Eternal. If it is thought that such a conception of Experience is beyond the range of the many workers and thinkers, it ought not to be said that they are not attainable, for the simple reason, that, before every man, anxious to read and learn, there is the open book of humanity in society, as correlated with other men; the book of history, and the Book of Life Eternal. The books of science, as modern literature, require careful study, but, it is an open question whether they should be placed on a higher shelf, or, if, in reality, they are to be classified as another branch of Experience which comes to men, when they get wearied of poetry and philosophy, and are strong enough to face the quest of truth, as found in the law of development, and the true relations in which classified forms of knowledge stand to each other in their order. a rule men think of Experience as a limited Mind derived from the senses, but the Mind of man contains all kinds of human experiences, and thus it developes into a soul, that is, a whole, all that a man may become as a man and as a son of God.

The student will feel that at this stage of thought, where so steep an ascent in the realm of Experience has been gained, it will be well to pause and rest before attempting to climb the higher peaks of human thought which wise men have reached in the past. It may be true, in a sense, that the realm of Experience is all embracing; but it is also true that there are regions of thought which commonsense people never think of visiting, and they cannot understand how any sensible person can waste precious time wandering in a land where all is intellectual and mystical. The difficulty with such people is that they limit their outlook too much to what is sensuous; they feel their way onward, and, they think they are safe so long as they can touch, handle, feel and understand, what is in their

environment. This is not reasonable, because, commonsense people who think, and read, do transcend the life sensuous; and, thoughtful religious people in dealing with religious questions, very often ascend to heights, where the vision extends far beyond that of philosophic intellectualism. One wise thinker has expressed his conception of philosophy under this form, that, "Nature conceals God; man reveals God"; and this is true, in this sense, that God is All in all: and thus, if a man sets out in the quest after wisdom, it is God that he is in search of in Nature; and, through Nature man comes to the knowledge of God; and is able to reveal to others all that he has been taught about God. The humble scholar will not be inclined to accept this dictum of philosophy, but would prefer to think of Nature as a revelation from God to man of His Power, Wisdom and Love. The Intellect of man can find these attributes of God in Nature: but the heart will not be satisfied unless there is the Revelation of Grace and Truth, of loving-kindness and tender mercy. The thought that underlies the words "Nature conceals God" is that the purely intellectual man, by searching, cannot find God; but, there is an older expression of a similar thought in the words "they heard the Voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden"; "And the Lord God called unto Adam, and said unto him, Where art thou?" In other words, God does conceal Himself among the trees of Nature, but His Voice can be heard, His presence realised, and the name of the hearer expressed. God conceals Himself under all forms of truth, but, at the same time, He is revealing Himself even to those who are not anxious to meet with Him in Nature or in Grace. It is God that is the Seeker and the Finder, the Concealer and the Revealer; and, they are the blessed happy people who Ask and receive; Seek and find; Knock at Heaven's gate and See that it is wide open. If, then, enquirers after the Way of Truth are inclined to think upon, and even Study, the wider experiences of wise men, as found in the history of philosophy, let them remember that they do so of their own free will; that they are not coming to masters but to companions; that they can choose their company, listen to their voices, discuss difficult problems with them, accept, or reject, their findings, and even go so far, in all meekness, as to criticise their theories and form their own judgments upon the subjects under consideration. Perhaps, the better way to do all this is to glance over this great field of thought, as conceived under the law of development; and try to converge the lines of thought into Physical forms, Psychical ideals, Intellectual and Moral problems, and into Spiritual realities. The conception is not that of criticism; it is rather that of psychical representation; it is asking about the enlarged experiences of these wise men, and to try, if possible, to get a synthesis of their labours through past ages.

The standpoint of the student here is not philosophy but Experience; because, as already suggested, Experience is an expansive term; it is all that can be attained through the special senses; all that can be imaged; all that can be perceived and conceived; all that can be known and related by the reason; and all that can be felt and expressed in human knowledge. The thought is that man, as perceptive and conceptive, is more than body and mind, or as soul; he can be sub-divided in various ways, but the man is greater than soul and body; as being, and personal, he is one; as an organism he is manifold; and, what man wishes to attain unto is the conviction of unity in being; the processes of becoming; the purposes involved in all the organs; what he is assured must be true, the perfect harmony, divine and wise, that is the fundamental constitution of his being. Experience, in its fulness, will embrace all this knowledge; to this it will grow, and, in due time, the man will be able to express all his spiritual experiences and how they have been perceived and conceived. To reach such an end students require to remember that they are limited creatures in a universe that is unlimited for them; that the eight-fold order of development is very complex, as recurrent and concurrent; that the claims of intellectual giants are to be carefully studied, accepted, or rejected; and that whilst the Intellect is permitted to be utilised to the widest extent, it must ever be under the jurisdiction of order and law, of Truth, Grace and Love. In applying this thought of Experience to the Bible, what has to be remembered is that although the forms, and the divisions, of Revelation are many, it is really one continuous Revelation from God in gracious Love; it is the Word of God, revealing the Christ in Grace, as the Saviour of the world, and when every man, all men in all nations, attain to spiritual manhood in Christ, then the Experiences will be universal, they will "know even as they are known," and they will understand all that is involved in the thought, "the image of God."

The student will at this stage of thought try to conceive what is meant by human experience as it can be seen in the great masses of the people at the present time; how limited their conceptions are of spiritual realities; their ignorance of philosophic thought; their want of education in the great fields of science that are being opened up; and, even in their lack of knowledge of historical facts. If in this enlightened age there is so much darkness and ignorance, then what must the condition of the world have been in pre-historic times, and, as in Africa and New Guinea at the present time? The true attitude of wise men to knowledge in the past has not been scientific, that is asking about true relations of things and thoughts and asking the questions How? and Who? but, rather, the psychical questions, Why? and What? For example they ask, Why things appear, and occur, as they do? And, What these mean as related to, and correlated with, the thoughts of men? The typical questions for true science are How? and Who? How are things and thoughts correlated, as exact knowledge, as order? Who is the Orderer and the Lawgiver, according to Whose Will they form processes and reveal purposes and ends?

Apply these thoughts to what is known as philosophy, to the thoughts of wise men, and, it becomes plain that such thinkers are not scientific thinkers and workers; they are clever theorists, who out of their own imaginations and minds are trying to explain, or to discover, what their more ignorant fellows do not understand or explain. Referring to the pre-historic age in particular, although the reasoning is applicable to all heathen nations, to all superstitious peoples, and even to those who think themselves enlightened in great cities. The problem may be summed up under such claims as Astrology, Magic, Sorcery, Necromancy, Divination, Enchantment, Soothsaying, Auguries and Occult powers. The masses of mankind do not comprehend what these things mean; the wise men claim to possess these powers; they say they can do wonderful things; the simple people believe what they

say and are too often deceived by pretenders who possess forms of power but who are not true, good, just wise men. The Divine attribute of Power is the lowest in the scale of development. God is said to be the Almighty Source of all power; this appeals to the ignorant, and thus it is not difficult to understand why those who are said to possess Occult powers may be said to possess, and wield, the mighty power of God. It is not suggested here that all such powers are without foundation in fact; but, what may be conceived to be true is that they are not normal, they are not right, true, good or gracious, or according to the Will of God; they are the first ripe fruits of the tree of evil, and as such they are not in the line of Divine Blessing and they reproduce themselves under the shadow of darkness, ignorance and cursing. Such men, as proved by history, do not cultivate the Blessing that rests upon the poor in spirit; they aspire after wealth and power; and, they prefer the

Kingdom of Earth to the Kingdom of Heaven.

The possession of Power is much desired by wise men, and also by those who remain ignorant and superstitious. It is the visible, tangible objective fact that men upon the lowest stage of development can appreciate. In opposition to, or in harmony with, Power, there is what men name Life, and, as men know by experience, Power, apart from Life, is of no value. Power may be summed up in what a man possesses; but it is Life that is the Possessor, therefore, to possess, prolong, and perpetuate Life, as Eternal, this is what man cannot buy, it is above price; it cannot be derived from earth; it is the gift of God, or, it may be derived through imaginary gods, thus the necessity of idolatry, of men making gods after their own likeness, and of endowing these with divine powers. The two thoughts here are that Power, the Almighty, is God; and, all the power possessed by man is derived from God; that He also is Life, the Life Eternal; and, He alone is the Source, and the Sustainer of Life. What follows is that Life, as personal, is central, the two Principles are like unto Jupiter and Juno; they are supreme, and all the minor gods are as the rulers over the family, the city, the State, possessions and pleasures; they are to be revered, served, and worshipped; they are false gods, ideals set up with image forms, and wise and ignorant men and women, in their degradation and ignorance, do not know that in the darkness

of their own souls they are bowing down to their own ideals, the things they have imagined and deified. Here again the way is that of cursing, not of blessing; it is idolatry, the rejection of God and Christ; it is preferring darkness to light; it is trying to find pleasure and happiness by the wrong means; it is avoiding the path of life and blessing, of repentance unto life; it is finding pain, sorrow, and death, and this is not the way of consolation and of comfort.

It may be assumed that the modern seekers after Truth, who do not care to study pre-historic subjects, will not find themselves at home in the company of magicians, astrologers, sorcerers, necromancers, and other members of this family. They have a bad name; and, it may be that they deserve it; therefore, it is well to avoid their company. They have had a long innings in history, the judgment of mankind is not in their favour; but, it is well to remember that the Magi were amongst the earliest of the wise thinkers, and they, historically, begin with the cradle of mankind; they waited and were guided by the Star to their King, the Saviour, in Bethlehem; and so, it is only fair to think that they sought after the Divine Wisdom, and found it in symbols in its infancy. The position may be summed up in this way, the Grace that is in Christ was in their possession; the fathers were poor in spirit; they knew that they were not wise, and so, the Kingdom of Heaven, in its infancy, was their inheritance. It is Zoroaster that is known as the great prophet and teacher of the Magians, but, it is strange that although a good deal is known about him it is not known whether he was alive before or after, the age of Abraham. What has to be assumed is that Media and Persia are central, it may be the home of the human race; they had their forms of civilisation and culture; new forms arose in Egypt, Babylonia and other centres, and, it is very interesting to know that by the interpretation of signs, long dead, the life of a great past is being revived and revealed to men in this age. It is as if the head of the mythical serpent was coming into contact with its own tail, and, the cycle of history was being fulfilled. What is further assumed by historians is that in a very early period of history, there was a schism, and a separation, in the home circle; what it was all about is not known; but, that forms and ideas about religion. and wise thinking, were at the root of the quarrel is thought to be proved, because, those who left their native land and went to India made much of knowledge, as the way of salvation; and, that their gods were ideal and true; whilst those who stayed at home placed less value upon merely knowing, as compared with doing, thus being more conservative in their thoughts and ways, they were the Conservators of the past; thought much about the problems of good and evil, as derived from the garden of Eden, and the mystical tree with its fruit which the first parents of mankind were warned not to eat.

The student in his quest will ponder over such subjects of thought; he will try to see in what way this is a repetition of the generations of Heaven and Earth, of Cain and Abel, and the beginning of a new age, and it may be that he will say to himself, Cain is repeated in the Brahmins; Seth in the Parsees, and, the Christ is in Abel, the Lamb slain from the Foundation of history. Indeed, there is more than fancy in this, because the story of Eden, and the Adam family, is the germinal Seed, of which Brahmanism, Parseeism and history, as related to Cyrus, Persia and the Restoration of Israel are the full grown tree desired to bring

forth flower and fruit in the history of mankind.

If this line of thought is followed out in the light of the law of development it will be seen that the background of history agrees with what man knows about himself and about mankind. The very little that is known of the prehistoric age, shews in what way it is more physical than psychical; what way there is the dawning of a new age; the conviction that germinally Spirit and Mind co-exist; and, that they will in due time, at the very least, attain to semi-consciousness. It is not necessary here to enter into details about Brahminism and India: or to Parseeism as Magianism and the great influence it has had upon Jews and upon Christians in the West; what they really represent is two great rivers of spiritual waters that permeate continents. They are like twin stars in the firmament, the one radiating light upon the East, and the other pouring down its rays of blessing upon the Jews and mankind. This is not an analysis of Brahminism and of Parseeism, it is only a synthetic glance at their history in the light of the past. What Brahminism stands for in history is the dawn of the age of Spirit Power. It is that of power to perceive and to know; it may be termed the way of salvation by knowledge; and, the manifestation of the failure of this development from the human standpoint. The thought may be expressed thus; the Spirit of God bestowed upon the Brahmins the gift of the power to know; they were at this stage of development recipients of the power of the Spirit; and this in a measure that the wise men of this age do not understand. It is Spirit that dominates the dawn of the Brahminic age; it is a gift, like all God's other gifts to men; it is given freely and abundantly, and the first-fruits of the Spirit in Brahminism are to be found in the Vedas, the books of knowledge and of revelation. This is a great subject to study, but all that is called for here is to suggest the lines of thought of this very ancient form of religion and of wisdom.

The system of thought is identified with Pantheism, in other words, that God is All, and that God is in all, as the Essence of Being and of Becoming. The conception of a Personal God, the Moral Creator, as Conscious, or as transcending all His works is not definite; the thought is rather that God is Spirit and it is Spirit that underlies and permeates all that exists. The Absolute is not thought of as Person, as conscious, and as Cause, but as an atmosphere out of which there is a kind of evolution; a sea out of which by evaporation, there arises the clouds, and from the clouds there is the falling rain and the return into the sea again. There is an Eternity, and Time constitutes the changes that take place in the cycles of evolution. Gods are required and they are to be served and worshipped; the first in order is Brahma; the second Vishnu; and the third Siva. They represent the Creator, the Preserver, and the Disintegrator, and they have consorts which are identified with them in their operations as Causes, as Processes of change, as Purposes which may be conceived, as order in organisation and in disorganisation. Brahminism there are many gods, as in all heathen religions, and these are the shining ones, the natural powers, the attributes of God in His Power and Wisdom. As a drop of water from the sea is a microcosm of the great ocean so man is as the microcosmic drop out of the ocean of eternity; they are one in their essential being and becoming. All such conceptions may be said to be naturalistic in their origin; what they represent is man at the Brahmanic stage of development trying to solve the problems of being and becoming; and, what he finds is all kinds of changes. The Spirit vision is phantastic and pageantic; it is solution and dissolution; it is a very thorough analysis of nature and a wonderful synthesis of human thought. It is said that the analyses was so thorough that it reduced all the universe to seven principles and realms of thought; and the syntheses was to the pantheistic conception of the one God as impersonal and unconscious. The modern philosophy of Mr. H. Spencer might be explained under similar conceptions. The One the Cause, is the Unknowable; the many, all that man can know by Experience and Science, of Nature, Man and Mankind.

What is interesting in all this knowledge is not so much the thoughts of the Brahmins and their books full of knowledge, it is the great revelation of Spirit-Power to know, given to men by God so early in the history of man-kind. The Spirit of God was in, and with, the Magians and with heathen idolaters, but it was sub-consciously, in the same sense as a scientific thinker, in studying the physical world says that the ideas, the thoughts, the footprints of God, can be discerned in matter and energy. The Spirit was innate, instinctive and even intuitive, but it was not with intelligent power as perceptive of the works of the Spirit. Here it must be remembered that each realm of thought follows its own order of development: and, this special realm, as related to the Brahmins is continuous, in varied forms, from the migration into India to the great response of Spirit to Spirit as made known to men in the Buddha, the Enlightened one, the greatest of Indian teachers. What is meant by response of Spirit to Spirit is that the early Brahmins were instinctively taught great spiritual truths by the Spirit of God; they perceived and tried to conceive what was involved in this teaching; there were many wise thinkers in succession who tried to explain, to criticise, to add, to the Vedas, but, the fulfilment of Brahminism is found in Buddhism, and it is Sakya-Muni that represents the mental, moral and spiritual greatness of Hinduism as a form of religion.

If it is assumed that Brahminism is in a true and real sense the Revelation of the Spirit, then what follows is that matter as physical does not exist, it can be resolved back into the one principle of energy, or Power, and Power is an

attribute of Spirit. As with Power, so with Life as organic. it also can be resolved into a principle, the cause of all organic forms. Spirit differs from Force and Life, in this sense, they are its creatures, its servants; but Spirit, as a principle, is central; it is that which knows, therefore, it is Will to command, and all other Powers are related to it for its services. The conception of personality is intuitive in man; the Spirit is the Ego, the self, and, in this way men know that it is not the body, the Mind, or the Moral nature that commands and rules; the Body is created, developed, by the operations of the Spirit; the Mind is the Help-meet of the Spirit, its consort; and, the Intellect and Moral nature, are as the cherubic and seraphic powers with which the Spirit is endowed. It is probable that this is the conception that underlies Brahminism; the supreme reality is Spirit in man; all other powers are as correlated parts of the Spirit, and, in this way, the ultimate reality in the universe is Spirit, the Spirit of God. The thought to remember here is, that at this stage of development, the Spirit is to be thought of as the perceiver, the knower; but, as Spirit, it is perceptive not conceptive, and thus knowledge in this limited sense is not organic; this is another stage of development that takes place under the Principle of Mind-Life as organic, as an inheritance. The subtle thought arises here that this argument is a proof of the creaturehood of man, because if man is as to the correlated principles of his being and becoming, Spirit and spiritual in his essential unity, then it must follow that man cannot reason about correlated principles, or essential Spirit; he is not God, but a creation, an epitome, of God in His Image. It may be that in this matter the scientific thinker recognises limitations which the wise Brahmin did not apprehend; he has been led to the conclusion that rational knowledge is limited by fundamental principles that are known by their differences, not by their essences; they are the basal facts. causes, and from them there arises all known effects in their correlations as discovered by the reason. Brahminism, it would appear did not recognise the fact that a boundary line actually exists between the regions of Faith and Knowledge; the region of Faith is not closed against man; but, the truth lies here, man must trust where he cannot know. Being as Essence, is not within the range of reason; this man may know, he is not his own creator, he is not the offspring of blind Chance, but the child of the Almighty, the All-wise, Father in Heaven, the Source of Divine Love. Such conceptions as these cut the roots of Pantheism, and indicate the fallacy that underlies Brahminism; if man, as creature, Child of God, is in His image, possessing power, wisdom, and love, with moral consciousness, then he may be like his Father, the Almighty God, and he may share in His attributes of Being.

If the problem is expressed in this form: Brahmanism and Buddhism mean the deification of knowledge, human Enlightenment, as distinct from Faith, then it is not difficult to understand why the Brahminic outlook is so sad and even The root truth in Brahminism can be explained in this way, "Man is born to sorrow." Life is not a blessing. but a curse; to be born is to enter the state of Sansara, of what is ever changing, it is the way of sorrow, pain, disease, death, and after death it is that of re-incarnation in a lower or higher state of being. If in the one life a good Karma. of knowledge and virtue is attained and possessed then the next incarnation will be higher and more noble; but, if the life has been ignoble, sensuous, selfish and evil, then the next incarnation will be lower in the scale of creation. What follows from this conception of man's fallen condition is that he should work out his own salvation, by gaining knowledge, and it is only by enlightenment, wisdom, that Nirvana, the end of suffering and of pain is attainable. The state of Nirvana is not clearly defined; it may be thought of as losing personality, as being put out of existence. as a candle is blown out, or as returning to, and being absorbed in, the ocean of Spirit. This is the hope cherished as the way of final deliverance from Sansara; it appears to mean the loss of personal consciousness, and if this is so then the result would be death and not life. This is a strange gospel, and it certainly is not good news, because it opens up a long vista of re-incarnations, and it is difficult to see at what stage perfection in knowledge is going to be reached, and the way of salvation attained.

It is Sakya-Muni, the Buddha, that is the great teacher, who attained perfection, reached Buddha-hood, and, did so, as a man, about 500 B.C. It is his life, ideas, ideals and rules that his followers are to follow, if, like him, they would attain perfect wisdom, enlightenment. His form of TRUTH is summed up in the thoughts that birth, sorrow, suffering,

pain, disease and death are what men require to be delivered These are the fruits of craving, sensuousness, the lustings of the eyes, the flesh and the pride of life; and, so long as these continue re-incarnations will take place. To get rid of all these is the supreme purpose in life; to be dead to them, and their influences dead in man, this is to attain to Nirvana. The way to final deliverance, emancipation, to annihilation, to unconsciousness, to Nirvana, or all that is meant by this term, is by following the PATHWAY that leads to life. This is summed up in the following conceptions: right views, right aspirations, right speech, right conduct, right method of life, right effort, a right mind, and right rapture. Low ideals must be avoided on the one side and asceticism on the other, because these lead to extremes and the right life is to be found by following the pathway that lies between these modes of life. These rules for life are positive, they are to be attained, they are what all thoughtful good men wish to follow, so the right eightfold pathway would mean the righteous life that is in harmony with, and conforms to, the laws that are Divine. There are "TEN BONDS" that require to be broken, and these are summed up thus: delusions about the soul, doubt, dependence on good works, sensuality, hatred, love of earthly life, desire for heavenly life, pride, self-righteousness and ignorance. There are four forms of Intoxication, these being, bodily passions, becoming, delusion and ignorance. There are five HINDRANCES in the pathway, and these are: hankering after what is worldly, the wish to injure others, torpor of mind, worry, and wavering, or double mindedness. To attain to the Pathway ideals is to be free; it is to attain to ease and peace.

For those who have leisure, and have an interest in Brahminism and Buddhism, this great religion of the East, a study of this very interesting subject will give much pleasure and profit. It has been suggested that the key to the study is to be found in the development of the spirit and the spiritual, as psychical; if this is correct then it is not wise to study and to condemn Brahminism, as compared with Mosaism, or with the Christian religion. The psychical development in Israel is on a different plane of thought; it is that of Grace, from Abraham to the Captivity; the psychical Christian development is on a still higher plane; it is to be found ideally in Acts and in the Epistles of the

New Testament: and, a practical psychical development may be traced in the history of the Christian Church from. Pentecost to the fall of the Roman Empire. The thought to grasp here is that the law of development is to be found in all religions after their own order. The Cause of all true religion is God; the Ideal involved in religion is the Christ, the Son of God, His Image; all that is revealed from Heaven is the manifold gifts of the Holy Spirit; and the use, or misuse, that men make of these blessed gifts, and all revelations of Christ, the Word of God, these are to be found in history. For examples of this line of development, the history of China is worthy of study. Shang-te-God-is the Father in Heaven, the First Cause and Creator. The earthly father has been identified with. Cain, the son of Adam, or with Noah, as Fuhi-he. The great lawgiver is Confucius. The idealist and typical mystic is Lao-Tsze; and the practical teacher and wise man is Mencius. Brahmins, in a sense, recognise the Heaven-Father; the Fathers are the Brahmins, the wise men; there are many prophets and teachers; the Buddha is the Ideal teacher; and the Buddhist teachers tell men all that was involved in. and revealed by, the Buddha. A similar development can be traced in Israel; in God, the Creator and the Father of mankind: in Abraham the father of the faithful: in Moses the lawgiver and ruler; in Samuel the Prophet; and, in David, Solomon and the Captivity. On the world scale the line of development is God, Adam, Noah, Abraham, Cyrus the Persian, Jesus Christ and all that has followed the Ascension of Christ as found in the history of the Church. What is suggested here is not that all religions are equally true, or that they carry the same messages to men; it is that in a true and real sense all forms of religion are Divine in Spirit. They are gifts to men, by the Holy Spirit for their Salvation; they are valuable Possessions; they have in them Illumination, the light of Truth; they are for Purification in various ways; they lead to Sanctification; by Sanctification there is Consecration; and it is safe to conclude that all the true and faithful servants and sons of God, have endured Persecution, and, with this blessing the Crown of Eternal Life. There is another aspect to this synthesis of Religion, and, it is this; they have all failed and come short of the glory of God. Men under all forms of religion have been free to honour, obey and love God the

Heaven-Father, the Giver of all good; and, the results with men have been to despise and reject the Giver; to disobey law, to neglect duty; to seek after what gave pleasure to the senses, the appetites, and to lust after wealth, power and greatness. This is the sad sad story in all forms of religion; men know that this is true; and, if they have been trained to think otherwise they have been deceived, they are ignorant and they have not studied the law of development, as related to the good and gracious gifts of the Holy Spirit given to men; and, in what way they have, in their ignorance, folly, and sin, misused what

was given for their Salvation.

The student of development in his quest after truth, as it can be traced in the pre-historic world will now find that a call has arisen to leave Brahminism and Buddhism and return to the motherland, to Iran and to Media-Persia. The spirit in vision has travelled far, it has perceived a great spiritual development, but, at the end the great pageant is dissolved in the far East, and, in the dissolution there has come degradation and death, and, the powers of evil enshrined in magic and in idolatry are dominant. Spirit has failed in the conflict and thus India, and the far East, have been subject to darkness and ignorance the Spirit of Brahma, and of Buddha, is lost and the body of Hinduism is spiritually dead. Out of the Babylonian, the Chaldean civilisation, the old Magian wisdom, there arose the Spirit of Brahminism and the Mind of Magianism, or Parseeism; or, to express the same thought, in another form, the Spirit reveals perceptive power to know; the Mind that of Life as conceptive; they are the children of the same mother, as brother and sister, and their destiny was that of marriage This union was not a happy one, there followed separation, and divorce, and, in this way the Mind-Life, and its development in history, becomes an interesting study in the realm of psychology. The conception here is that ancient Magianism, as explained, was the womb out of which the Spirit and Mind-Life was born; and, the firstfruit, the child, the prophet, the teacher, and the priest of the new age and dispensation is known as Zoroaster. The religion of the new age is known as Mazdaism; it is to be found in the books of the Zend-Avesta; and it is said that the division named the Gathas, are the utterances, the revelations given to Zoroaster by Ahura-Mazda, or Ormuzd,

the God that is the Creator and the Source of all goodness and blessing. Another conception of Mazdaism is that, it contains a revelation of dualism; the religion is dualistic in its living forms; it is a new conception in the womb of time, in Persia, and in the Mind of Man and of Mankind. There is a similar conception in the womb of Rebekah, as related to the twin sons Esau and Jacob; the one represents the fallen Adamic man who inherits the past and all that is evil in it; the other the Christ-man as involved in those who are the children of God, through whom salvation and victory over evil will be realised.

What the student will see in all this for his edification, as revealing the conceptions of wise men in past ages is that he also is required to enter this quest after truth with similar conceptions, because, in his own Mind there exists this same dualism; the same conflict between good and evil. light and darkness. It is not necessary to stumble over names such as God, the good, and Ormuzd; or as Satan and Ahriman; they reveal facts, and it is the spiritual facts that are to be recognised. The suggestion is thrown out that Ormuzd and Ahriman, Good and Evil, are not the Ultimate fact in Being; there is One, the Eternal, from whence both powers have been derived. This thought is worthy of consideration because it is embodied in the Revelation of Creation, that in a true sense the Eternal, as Creator, creates in the first day, Light and Darkness, Good and Evil. The thought developed here is not that God creates, or is the Source of Evil and of darkness, but, that spiritually they co-exist, because, the substance has a shadow; the truth may be changed into a lie; and what is in its essence good may become perverted and become This conception, as viewed in the light of science, as order and law, is, that the ideal, the true, and the real, are all essentially good; the evil is born, brought into existence in man when the ideal is lost, then the truth becomes a lie, and the real fact a perversion and a sham.

Viewed thus the psychology of the Mind-Life is a deeply interesting study, and, what the student can see is wise men thinking in what way they can conceive, grapple with, and explain to others, what they believe to be revelations from God through them to mankind. It would be blindness, presumption, and bigotry to say that the Light and Life of the world could not enlighten and give life to a

man like Zoroaster; and it would be altogether wrong to suppose that such a prophet and teacher would play the part of an imposter. His thoughts have been summed up under such conceptions as these: 1. God, Reality, duality, good and evil, light and darkness, this life, the life to come, human wisdom and Divine Wisdom. 2. Life becomes subject to death in this life, not in the life eternal. 3. There are two spirits, one good and one evil. 4. These spirits bring about the conflict of good and evil in the world and in man, but the end will be victory of good over evil. 5. The supreme duty of man is to love, and obey God. 6. What follows disobedience is the punishment of death. 7. God is the Cause of the idea of the Good, of Grace, of the Christ; it is Christ that produces by His Spirit, the good Mind and the obedient spirit. 8. The Divine Spirit is irresistible, as possessing all Divine Power in all things, thoughts, words and deeds. 9. All who obey God by the Grace of the Holy Spirit will be made perfect, immortal. 10. It is the Holy Spirit, by law Divine, that works in Nature and in man. 11. Men should worship God; He hears and answers the prayers of good men. 12. All men live, move and have their being in dependence upon God's bounties. 13. The good will inherit and enjoy eternal life; the wicked judgment and punishment. 14. All creatures are the property of God by creation. 15. It is God that is the Reality in the good mind, word and deed. The student will do well to compare this line of thought with the conceptions of thoughtful men at the present time; the order of development is similar, only it is necessary for the thinker, to read the Lord Jesus Christ into them. It is as if God, by His Spirit, could sum up and fulfil all the past of mankind in Zoroaster; thus, what Abraham is to his age, in the Bible, that Zoroaster is to the Parsees; they are great spiritual psychical types of Christ as bearing upon past and future, and, the Lord Jesus Christ fulfils in Israel, and in the world, all that was typified and revealed through them.

It is not necessary to enter into further details here as related to Parseeism, or Mazdaism, the thought has been suggested, that this development is that of the end of one age in human history and the beginning of another; what Abraham and Israel stand for as the psychical life and Mind in the Bible, that Zoroaster stands for in the race of mankind. There is not only likeness in the genesis of the

two forms of Revelation, there is a similarity in the histories of the two races of people; the Jews are now without King or country, and they are scattered abroad upon the face of the earth; the Parsees, the followers of Zoroaster, are in a similar condition, they have lost King and country; and, both races have found shelters, homes and friends, in Britain and in India, under the shadow of the threefold Cross. Here the student will naturally think upon the great and blessed inheritance received from the past, from Jew and Parsee, that the people of Britain enjoy; and, in return, they will cherish the hope that by the guidance and blessing of God, according to His promises to Abraham and to Zoroaster, they will be able to repay the debt they owe to these ancient races; and, in this way may they be united in thought, word and deed to bring about the day of reconciliation, peace and goodwill, that men are beginning to hope will soon come to all the nations of mankind.

The student will now try to follow out his quest after truth and wisdom by following the development that takes place in Persia, in Babylon, and in Israel by the Restoration of the Jews. The thought is that the Persians are the inheritors of all the past; they have received, and they enjoy a great possession in truth and righteousness; and the question that arises here is the use they made of their privileges and blessings. If the Mind of Persia was instinctive and intuitive, with truth and righteousness, then what intelligent use did they make of their possession? Did they devote it to the glory of God, or to the glory of Persia? As men know, Persia became a great world power; it is Cyrus that reigns as the sun in the heavens; and, he by Divine guidance, brought about the Restoration of Israel; and, through Judaism and the Lord Jesus Christ the Personal manifestation of Grace, Truth and Righteousness upon the earth. The other stream of truth and righteousness found the way through Greece and Rome; and, as history amply proves, this is the natural stream of power and life, as compared with the spiritual tide that flowed in Judaism. Here also dualism is to be found: the river of Judaism ends in the ocean of Eternal Grace, Truth Righteousness and Love in Jesus Christ; the river through Greece and Rome ends in the wisdom that is human folly, when judged in the light of the Cross of Christ; and, in the perversion of righteousness in the autocratic world - wide

empire of Rome. The Mind of Parseeism as the Mind of Mankind, and the Mind of Man, may be conceived as psychical wombs, out of which there is to come, to be born, Intellect as power to relate knowledge of truth; and, Moral-Life as good, holy and just, righteousness, as life organised in harmony with the Divine Life. This birth is upon a similar plane to that of Israel out of Egypt, but the latter is as deliverance from the life physical, the power of this world; whilst the birth and deliverance out of Persia is out of the Mind where the lusts of the flesh and the pride of life struggle with the higher nature that is psychical, and, in a limited sense, spiritual. The offspring in this development may be conceived mythically as the coming of the angelic powers, the Cherub and the Seraph; they are the ideals of what man ought to be and become; and, they also are to be received by men as Divine Gifts for their Illumination and Purification. The objection may be raised that all this is imaginary; but, those who think so will do well to study this natural genesis and all that is involved in the law of development.

In following the way of development through Greek, philosophy the student will remember that he is studying a race of men highly endowed psychically; and, what is involved in the nation from its birth is the pursuit after knowledge, and the attainment of wisdom. The poets, Homer and Hesiod, are the great masters in Epic poetry, and it is assumed that in imaginative power, as poets, they have not been surpassed by the great epic poets of India, Persia, Germany, Britain or France. It is Homer that is the author of the Iliad, and the Odyssey; and to Hesiod is given the credit of writing poems on Works and Days, upon the Theogony of Creation, upon the generations of heroes and gods, as springing from immortal sires and mortal mothers. All this may be classified under the term mythical, but, it can easily be seen that the children who think upon, study, and express their thoughts in poetic mythology are not the children of the darkness and of ignorance; there is in them by instinct, by intuition, and by intelligence, not the spirits of the mythical gods, but the spirit of God that is influencing them to try to find the better way that leads to truth and wisdom.

Students will not forget that the physical world is said to be unconscious; the psychical world semi-conscious;

and, the intellectual and moral world conscious. When the development to this stage is reached, then man recognises his own personality and his relationship to God and to his fellow creatures: he has reached manhood, and, it is as man that there is involved in his constitution what is equivalent to attainment to the image of God. saving that man innately, in his constitution, is like God: that by intuition he responds to the Divine ideal; that by intelligence there is within himself the light of truth; and, that it is by intellectual power that he has to make all this knowledge his own possession, by the knowledge of true relations in thought, word and deed. At the root of all this the assumption is made that this is the constitution of man, as unfallen, as subject to the intuition of the Spirit of God, in a meek and lowly spirit; but, if the man, as a free agent, makes the fatal choice of erring from the way of light and truth, or disobeying law, then the result is the state of chaos, night and darkness; and, the man has to discover how very difficult it is to retrace his steps, to find the way upon which the Light of Grace and Truth is shining, and by what means the children of evil may be changed and become the children of God by Faith in Jesus Christ.

Such thoughts as these underlie this great quest after truth and wisdom; the man is not bereft of manhood, but through many painful experiences, disappointments, and trying ways that are false, he discovers that his ideals are wrong; his methods are wrong; and, of necessity, life becomes a maze and not a highway full of light that leads direct to the City of God. The thought to grasp here is that God's highway, that of light and truth, comes from heaven to earth, by Divine Grace; and, those who would walk therein must walk in the Blessed way of the Beatitudes revealed to men by the Lord Jesus Christ, as guided by His Holy Spirit. Earth born men throughout the ages have rejected this way; they "have followed the devices and desires of their own hearts," and, in so doing they have, in their own ways, as guided by their own imaginations and reasonings, taken the ways that are opposed to the Divine Revealed way. Men that are wise say that there are two ways of gaining wisdom, these being by induction and by deduction; the way of induction being that of getting a true knowledge of all the related facts before expressing a theory that would harmonise and unify all that is known;

and, the way of deduction, as theorising without a true related knowledge of all the facts; the results being wisdom of a kind, that is, it may be a thousand different forms of philosophy which are derived from the earthly intuitions, the rich imaginations, and the self-asserting egoisms of the thinkers. What is aimed at here is not to despise, or reject, the thoughts of wise men, it is to show that they begin with their own little dark dismal minds, and, they expect that other men will accept their theories as radiant heavenly light, when the light that radiates from them is only to be compared with that of glow worms, or of wandering stars, that do not reflect the light of the Sun that reigns in the heavens.

The student who cares to enter upon the study of Greek wisdom will find that he has not only entered upon a great quest after truth, he has discovered giants in intellectual power, the great masters in human thought, the stars that have been radiant in the earthly heaven for ages, and they are still the great lights that shine in the narrow dark schools of learning and in universities. It is possible, however, to over-estimate their real value, and thus it is well to try to understand what they stand for, as well as how they studied, and how, with all their wisdom, their great mission has proved to be a failure. To begin with it must be admitted that the Greeks received a Divine gift from Heaven, and the only satisfactory explanation is that the Holy Spirit endowed these wise thinkers with the power to seek earnestly after the Cause that has produced all that is beautiful, true and good in Nature and in Man. In these fundamental concepts there is involved all that arises in Art; all that can be discerned by philosophy, as Knowledge; and all that can be explained as the Moral-Life as given to men for their guidance in the relations of man to God, to the family, society, the state and the world. They inherited ideas about the gods and religion; but, they soon discovered that these were not worthy of their serious study, so they rejected the gods, gave up forms of worship, quietly ignored them, and, gave to their children, their women and their slaves what they rejected. The question sign for the wise Greeks is not Why? or What? it is How? and this is the reason their modes of thought extend so far beyond that of the Brahmins. The problem for them is not How God created the universe; or How the Lord God

sought to regenerate and save man, the sinner; it is how a wise man can come to know and understand the nature of things, from the earthly stand-point; and from things, ideas, knowledge and the possession of power in the schools, in society, and in the state by government. All this they are to learn from the Macrocosm universe, and, from the Microcosm Mind of man; not by Revelation, by the teaching of the Holy Spirit, but out of the darkness within, where the desire is burning to know the true nature of things in the universe. It may be assumed that the Macrocosm contained the secret; and, that the Microcosm had involved in it inherently what it was thirsting to possess; but, think upon the quest, the problem, How is the Spirit of man working in the darkness of the Mind, going to build up a palace Beautiful, a City of Truth, and Govern, in a Good and Righteous way, the nations of mankind? The quest is, in a sense, intellectual, but, at bottom it is psychical because, it is man, looking out upon the universe, and saying to himself, How am I to build up within myself, out of the chaotic material I possess, a palace in which I will dwell and reign for ever? This is the story of Babel repeated in another form: the Babylonians would build a city that would reach heaven and glorify Bel and the empire of Babylon, or Chaldea; the Greeks, as individuals and as a nation would glorify Zeus, Athens and Greece, and in this way retain the empire of the world. This is the great temptation on the mountain top; it is the vision of great power to rule over all nations, but it is by bowing down before, and worshipping the devil. The quest of the Greeks is not at an end in this world; there is not merely confusion of tongues to-day, there is darkness and bitterness of soul; there is such a chaotic world, in thought, word and deed, that onlookers are convinced the devil has played his last card, and that judgment must follow by the overthrow of the devil, and all his agents and works.

If the student will keep these thoughts in view in his brief survey of Greek wisdom, then he will understand that the great blessing of light and truth, to a lost man, and a dark sin stained world, may not bring reconciliation and peace, but rather swords, guns, hatred and murder. The devil is a terrible antagonist, cunning, inscrutable, and indomitable; he is so persistently wicked and devilish, that he is not to be parleyed with; and, wise men, of the school

of Christ, do well to follow their Master, and, when tempted, repeat His words "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God and Him only shalt thou serve." This is not to be interpreted as meaning that the devil reigns in the realm of Greek thought, it is the reverse, it is saying that God is the Giver of the desire to know and understand truth; that He is the Revealer of all truth, but the devil is a liar from the beginning, the pervertor of truth, and all that arises out of lying and perversion is the work of the devil.

The development of knowledge, as wisdom, in the Greek sense, extends from Thales to Aristotle, from the days of Isaiah the prophet to Alexander the great; it may be named the golden age, but the body is brazen, and this is the figure in which it is found in the vision of the great idol. It is necessary here to name only a few of the wise men of Greece, but in naming them the intention is to shew How development took place after a definite order, thus proving that the gifts these wise men received, and used, were the gifts of the Holy Spirit, and not gifts from the devil.

1. Thales is said to be the founder of the physical school of wisdom; and he is numbered among the seven wise men of Greece. He is the first Greek thinker that speculated upon the constitution of the universe. His conception is that water is the original principle of all things; from water they come and into water they are resolved.

2. Anaximander was a mathematician, an astronomer, a student of the phenomena of nature; his conceptions are dualistic, as hot and cold, dry and moist; that atoms formed primary matter and that life, the life of animals arose out of matter in a state of moisture.

3. Anaximenes reasoned that air is the first cause of things and by compression matter was formed. This idea brings in the thought of the Breath, and the Spirit, as one with the first Cause.

4. Xenophanes was a poet, and he made poetry the medium of his thoughts. He was the first Greek thinker who conceived the doctrine of the oneness of the universe; he recognised the unity and perfection of God, and rejected mythology and many gods. His conception is that God is One, and that men should not try to define Him, as finite

or infinite, as moved or unmoved. God is Being and thus not knowable as beginning, middle or end.

5. PARMENIDES wrote a poem on nature to demonstrate the reality of Absolute Being, of which non-existence is not conceivable; but, it is equally true that the nature of Being cannot be known. HERACLITUS conceived the thought that the first principle, of what becomes, is fire, not the fire that burns but fire-mist, light, law, virtue, conformity to law in all that becomes. PYTHAGORAS was a great traveller in the East, thus he knew all that was involved in Brahminism, and in Re-incarnation, but his special line of thought is that numbers form the root cause of all effects, meaning by this that all knowledge is, in a sense, mathematical, and that it can be expressed in number, thus: God is the absolute One, the Monad; there is one and many, the odd and the even; perfection is One; the imperfect is many. Music is the relations of numbers and the whole cosmos can be conceived as harmony in all the spheres, all moving round one central fire. Zeno, EMPEDOELES, DEMOCRITUS and ANAXAGORAS are all great thinkers as critics and sophists; as wise men, thinkers and teachers they differ greatly, but they are all representatives of the manifold types of thought that were so prolific in Greece during the critical, cynical, and sophistical

6. Socrates, according to the Oracle, was the wisest man in Greece, but, he could not understand how this could be true seeing he was so ignorant, and was always asking other men in what way they could prove their thoughts, words and theories to be true. He was a true man, and earnestly desired to know what the truth really meant; and, what is of greater importance he was a good. and just man, who feared God, listened to the voice of conscience, and with all his heart desired to live a true moral life. The end of this man is tragic, the Athenians brought the charge of impiety against him, he was condemned to death, by drinking the cup of hemlock poison. But, Socrates continued to live in spirit in Plato, and the judgment, so unjust, of the Athenians, recoiled upon Greece, and the fact is well known that from that time the light of truth and wisdom which had been the means of blessing to Greece, was taken away, and from that time this highly favoured land and people have been wandering

in the darkness. There is analogy between the fate of Socrates and the Lord Jesus Christ; the rulers and the people put their prophets and teachers to death; and, in both nations the result has been justice and judgment upon the evil-doers and their generations.

7. Plato, the idealist, may be conceived as the wisest of all the Greek thinkers. He may be compared with the loving mystic, Lao Tsze, to the Buddha, to Zoroaster, and to the Lord Jesus Christ. It is not out of place to make such comparisons, because, what they mean is, that the Holy Spirit was without measure, and consciously, in the Lord Jesus, the Christ of God, His beloved Son; and, in these other remarkable men the Spirit of Christ was in them, and revealed to men through them the Grace, Truth and Love of God to mankind. To reject this explanation is not reasonable; the effects of Grace are to be found in their thoughts, words and deeds, and the only known efficient Cause is the Spirit of God, working in and by them as means of blessing to the world. It is not to be assumed that these men were perfect morally and spiritually, but, in the great natural world, they were wonderful types, prophets and forerunners of the Divine Man, the Son of

God in Righteousness, Grace and Truth.

8. ARISTOTLE is known as the pupil of Plato, and as the teacher of Alexander the great. He is said to be the master of those who know; and, it is not out of place to think of him as the fulfilment of Greek wisdom, as related to the past; it is consummated in him; and, what is even more wonderful it is his spirit, in prophetic form that passes into the Roman Empire; into the Christian Church; into Mohammedanism; and, his is largely the ruling spirit in colleges and universities and in modern scientific thought. What all this means is, that in the natural world Aristotle appears at the end of one age and the beginning of another; he is a unique man in the sense that Abraham is unique, In Aristotle all the past wisdom of Greece, it may be of the world, is to be found; but, the principles, the truths involved in his philosophy are the germinal seeds, the forms. and the ideals that are to live through future ages. This is a subject that is highly appreciated by historians and philosophers; it is one well worth the consideration of men who have leisure to enter into the study; but, for the common people who love what is practical, based upon experience, the effort to undertake such a quest, and to climb such a mountain is too much; the air is rare, it takes away the breath, but, what a vision of beauty, truth and goodness, will be realised when the seer stands upon the mountain top and looks down upon the universe of the

present, the past and the future.

It is not easy to see and understand that this vision, say from Mount Olympus, can be summed up in the desire to know; to relate and place in order what is known; to try to know God; to know self; to see God's way; to follow man's way; to study man, the family, society, the state and mankind; the materials for building the palace of truth are all there; the building has sub-consciously been going on; but, Where is the foundation? Who is the architect? How will the building stand the flood and the storm? If it is all theory of knowledge and not based upon organic law, then the vision, and the palace may vanish away in the darkness of the night; the day may dawn once more, but what a waste would take place if there was no record of the past in hieroglyphics, in cuneiform signs and words, in books of wisdom and in moral tablets that are written in the souls of men. In other words wisdom and knowledge are good in their place, but it is the Moral Life that counts in the long run, because, it is here that Power is turned into Life, and Light into Law. Dissolve Power and Life cannot be found; remove the Light and Law cannot be seen; there must be this marriage of twin powers, and, apart from union there are no generations in the future. Psychically if there is no Spirit perception there cannot be any Mind-Life conception; and, Morally if there is no intellectual knowledge there cannot be Moral-Life. This brings the student in his quest after wisdom to the mission of the Roman Empire, that is of moral law, and all forms of law: it is where men cannot, if they are practical, live in the clouds, they must descend to the earth and utilise all the knowledge they possess, and, at the same time realise all that is involved in the thought that man is created in the image of God.

The student in his quest after truth will not question the fact that in the history of the Roman Empire there are the names of many wise, brave, patriotic men, and that the study of their thoughts, words and deeds, are not only worthy of study, but the harvest to be reaped from such a quest would be of great value. The object here, however, is not the gain of wisdom and knowledge as related to individuals, it is the order of development that can be traced, and if possible to see as a result, the harmony and unity of all the processes in the purposes they fulfil. As pointed out the dominant idea in Greece is wisdom; but the ruling thought in the Roman Empire is Power, Government, Law, in fact the moral relations that ought to exist in families, societies, realms, and over the whole world. It may be suggested that a link between Greece and Rome will be found in Zeno, and Stoicism, and, in what way this form of philosophy became the favourite form of study among the wise men of the Roman Empire. Three names may be mentioned which will include all classes: these being Epictetus, the slave, Seneca, the statesman, and Marcus Aurelius the Emperor. They represent the people, the rulers and lawmakers and the autocratic power; and, they may also represent men that were above, and would not be subject to law; men who made laws and governed men by them; and, men subject to lawgivers and laws, who did not make laws, and were compelled to obey them or die. It will be seen that the question sign suitable for this quest is not How? but Who? The slave had the right to ask, Who is the Emperor that I should be his bond servant? Who are the patricians, lawmakers, lawyers and bureaucrats, the landlords, and the men of great wealth that I should be subject to their tyranny and injustice? Epictetus, as a representative of the masses of men, is not satisfied with the theories and the laws of his fellow-men. who may receive the name of moralists; what he wishes to get hold of and to understand is this, Who is the Supreme King, Lord and Father of all men? Who is the Moral Governor of the World? Who is it that gives to every man the innate idea of equality, the instinct that cries for justice, the intuition that all men are free, equal, and that all belong to the same human family? To put this matter very plainly, what Epictetus is groping after is the realising of the moral ideals that are innate in his own soul; what the emperor and the lawyers wish to retain is the ethical ideals they have inherited as related to persons fit to fight their battles and die for them, able to work and make them wealthy, and, so subdued, obedient, and even terrorstricken, that they dare not lift their hands against their

lords and masters. Morals and Ethics, in this sense cannot be brought to harmonise. What the moralist wants is Love to God and man as the fundamental fact in the divine family, he claims that with love there should be brotherly kindness, for the simple reason that all are brethren, one in kind, in flesh, in mind and soul. He will also claim that it is the Spirit of the same Heaven-Father that is in every man; that all are equally and spiritually free to hallow the Name, to obey the Will of God, and to live in harmony with his fellow men, in the Kingdom of Heaven. The ideal here is that expressed in the Lord's Prayer; it is the recognition of the King and the Kingdom; it is the fact behind all facts, that God reigns in His Kingdom that is universal and subject to Divine Law; and, the coming of the Kingdom is not something new but the return of sinful men to the ideal and the real. He will claim that all this is right, it is Divine Righteousness; it is the very heart and mind of God in heaven and earth; and this is the very bread of life that is required, for the nourishment of the soul that man may become like God. He will claim, as right, that this very thought involves the thought of love of truth, of truth in the soul, and of conformity to truth in thought, word and deed, as related to God, and to all his brethren. He will dare to say, my desire is not only to do what is right and to love what is true, it is to be good, because what this means is, that I have taken God, the Good, as my ideal of the good life; if I could follow, imitate, serve Him perfectly, then I would be good. He would go on to say, in all this I have been thinking about myself and in what way I could become perfectly good; but, I have not been thinking so much about my relations with my fellow men, and the great principle of justice, of equity, and of doing to them all that is just and right, true and good; and, that they are all required to act toward me in the same spirit. The ideas of the moral man, it is seen, are goodness, perfection, likeness to God; but, by contemplating the thought of justice there is brought into the moral problem this very important consideration, that God is Lawgiver, King, and Judge, and that all men, without exception, are accountable to Him as King and Judge.

The ideas of the moral man are plain enough, and, all who see what is true, and wish to do what is right and good will approve of the order that can be found in moral develop-

ment. When the thoughts are turned to the ethical man, and the teacher of ethics, it is at once seen that moral problems are not studied, as light from heaven, or as the Revelation of God, the Good, by the way of Divine Law; the man is inclined to reject the light, and to say that there is no Divine Law, but, that the race of mankind is living in a chaotic world ethically; that it is man that counts for knowledge, and for law; and thus all the blessings possessed by men have been gained by them, and it is not necessary to think ideally, or, to refer to God in any practical way, unless this is done as a means of supporting their own claims and rights. The ethical man is the true son of Adam, the earthly, the sinful; the moral man is the child of God through Jesus Christ the Saviour. The ethical man's position is like this; he will not conceive the thought that Love, the Love of God, is the supreme truth in the universe; and, that his first duty is to cherish the spirit of Love to God and man; but, rather, that man is a god and every man can create in himself his own image as the god that has to be loved and served. He may in theory admit that all men are akin, of the same kind; but the Adam man, as ruler, is not to be compared with the black or yellow man, with the bondman or the mechanic; therefore, brotherly kindness is not reasonable. His soul revolts against the thought that power and pride in fallen man brands him as a rebel and evil doer; and, as for descending from his war steed and the pursuit of great deeds, honours and rule, to cherish the meek spirit and to seek the way to the Kingdom of Heaven, this is not to be considered for a moment, because it suggests that the kingdom of man is second, and the Kingdom of Heaven, God and Christ first. To the ethical man the right things are love of self and of friends of like mind; wealth and power; men made laws of all kinds, protective and penal, and the power to make new laws to retain power and to punish those who would dare to take power from them. The ethical man will declare that he loves truth; but, what he loves is his own way of thinking; it is school truth, professional truth, society truth, political and ethical truth, about which men cannot agree; his world of truth is chaotic not cosmic; and, this representative man, in the person of Pilate, when face to face with Divine Truth, shewed his folly and impatience, by lightly asking the question. What is Truth? Can the ethical man be a good man? His reply would be, yes; and he cherishes high ideals of goodness; he may even claim to be altruistically good, and by this means able to store up a treasure store of goodness as a superabundance of wealth and power; his own possession, his personal inheritance, and his endowments for his children and for the world. Here the ethical man comes face to face with God, the Good, the King, the Lawgiver and the Judge; and, it is not difficult to see that the judgment given will be an adverse one; the man has magnified self above God; he has been self-seeking and self-asserting; he has been a sinful rebel against his Creator and Lord; his ideas are, self, custom, tradition, laws, legal and penal, but, they are not admitted into the Court of Heaven, because, there the standards are not men made laws which are ever changing, but the Divine Laws that are Immutable.

Here the student will once more pause and try to understand where his quest is leading him. Out Parseeism there has arisen two forms of development; the one to Judaism that leads to the Lord Jesus Christ: the other, that is the natural and the historical order, to Greek wisdom and to Roman power. This thought of order assumes that the developments go on side by side; upon the natural side Greece and Rome teach men what they can achieve by their efforts in seeking after knowledge and wisdom; and, what they can do when they possess power, wealth, ambition and subject themselves to human order and law. The attitude of the development is egoistic and earthly; what can be seen is the Grace and Beneficence of God toward men in giving them cherubic light and seraphic vision, and the results are largely perversion of truth and light into error and darkness, and the glory of wisdom into earthly conceptions that in the light of Heaven are as folly. As bearing upon the Moral Life, as suggested, it is the conviction of God as the Moral Ruler of the universe; the conception that Man is created in the image of God, and that his constitution is, in the highest sense moral as the result of Divine Law. As the light from Greece, and the past, is not heavenly but earthly so the end for Rome is not Moral but ethical; it is a kingdom of man and of earth, and not a Kingdom of God and of Heaven. The other way of development is through Judaism, and the Prophets of Israel: the light of truth as it is realised by men, in the

light of Mosaism; and, in the light of the Kingdom of Israel; when the Kingdom of Messiah would come, and what it would be like, as the universal Kingdom of God. As the Greeks and Romans failed in their mission of wisdom and the moral life to the Roman Empire and the world, so the Jews failed to comprehend the Wisdom of God in Moses and the Prophets, and they conceived degraded earthly thoughts about the Kingdom of God. The student will be impressed with this thought that here, the age of Man, as intellectual and moral, is near its end; another age is about to dawn upon the world and the question to be studied is

the form that the new age will take.

What the student will be able to see at this stage of history is that Greece has become decadent, and Rome is at the zenith of its power and glory. The light has departed from Athens and it is Alexandria that is the centre of intellectual vigour. Externally and visibly, Rome is going to rule the world; but, internally and spiritually, Heaven is permeating the Earth, and the spiritual forces are preparing the way for the Advent of the Son and King, the Saviour of Mankind. In Philo, the Jew, there is a movement toward reconciliation and peace, and the great difficulty to be overcome is to discover in what way the wisdom of Greece and the wisdom in Judaism could be reconciled. Philo, as a good Jew, and a wise man, was able to see further into the darkness than the Greeks, or the Jews, and what he discovered was not that Greek wisdom was false, but, that it had borrowed the light it possessed from Mosaism, because, all the wisdom of Greek thinkers could be found germinally, and in its ideas and ideals, in the Hebrew writings. In literal words this may not be quite correct, but, in spiritual thought it is true; what truth the Greeks found in Mosaism, and in the wisdom of the East, they passed through the crucible of intellectual fire, with the result that they produced exquisite diamonds of thought which wise men have prized throughout the ages. The point to grasp here is that diamonds no matter how beautiful they are, remain dead things dissolvable and resolvable; but, what is involved in Mosaism is Life, and the Bread of Life; and, for a world at the verge of starvation for freedom and gracious love, what men ask for is bread not beautiful toys. In Greek wisdom there was power; but, in Mosaism there was life; thus what wise men may say about the relations of these realms of thought is, that they differ, and that both may be required for spiritual development. In both realms of thought the conception is clearly expressed that God is: but what God is, transcends human knowledge. If the Greeks and the Romans failed in their missions it was because they got lost in the maze of earthly wisdom and of Adamic ethics; whilst in Mosaism, and Judaism there was to be found the Mediator, the Priest, the Light, the Logos, the Word of Eternal Life and Love. The thought toward which Philo moved was, in the language of philosophy, the convergence of all particulars into an individual, the Logos; or, as expressed by the beloved disciple of the Lord Jesus, the Word, as the expression of the Thought of God, had to become Flesh before the glory of God could be made manifest. Here the student meets the difficulty raised by naturalistic thinkers, How could God intervene into human history to produce a God-Man? Would not this be contrary to law and to ethical development? The answer would be that such a difficulty is the bugbear of a conceited imagination, the attempt to limit the power and the wisdom of God; because, man cannot know the unrevealed wisdom and power of God in creation and in what has been manifested. The Revelation in, and by, the Word, as Flesh, is through the Holy Spirit: the Lord Jesus Christ is a new type, as a new man; and, in a sense, every manifestation of a new principle of being into creation is a new Revelation by the Spirit of God. Further, if the question is studied, as from Cause to effects, is it not in harmony with reason to conceive the thought, that Grace, as a Divine Principle of Being, is in, and co-existent with, all other Principles? What the law of development teaches is that each Principle developes, as it were, independently; they are manifested in succession; they coexist; and the germ seed may contain in its heart all that will arise out of it. What Philo as a wise teacher represents is the conjunction of the natural and the spiritual, a harmoniser and mediator as related to past and future; and, it is the apostle John that inherits the spirit of Philo and expresses it in the fourth Gospel.

The student is now in a measure prepared to pass from Philo, Moses, the Prophets, and John the Baptist, as forerunners and revealers of the God-Man the Saviour, and the

Son of God; and, it is in the Person of the Lord Jesus Christ, as revealed in the Gospels, that the Prophet, the Priest, the King, and the Son of God, so long expected, in the fulness of the times, is manifested. He is the Wisdom of God as revealing the Will of God to men for their salvation; and, as the present quest is specially in search of truth, grace and wisdom the question to be raised here is How ? and, in What sense, the Lord Jesus Christ is the embodiment of Divine Wisdom and the Revealer of Truth to mankind? In the figure used by Malachi, He is "the Sun of Righteousness"; by John, He is "the Light of the World"; all other wise men, as teachers, are solitary rays of light, or stars, but in Him there is Light, Life and Love, and thus comparison is out of place with any other individual; they are as rays upon the spectrum, He is the Syntheses of all rays, the Light, and the Light-Giver. To put this conception into the narrowest possible perception, what the student requires to do is to turn to the Beatitudes, as found in the first Gospel, and in them there will be found the proof that He alone of all wise men knew the truth of God, in Grace, and that His teaching is that of Divine Wisdom. The claim here on Christ's behalf is very great and high; and, if it is seen that He alone of all men knew exactly where men had gone wrong and were lost; and, could teach them the true way by which Salvation is possible, then the questions of Incarnation, of perfect Godhood and Manhood, of Grace and Sacrifice, of this Life and the Life Eternal, are all of secondary importance; the Man knew the Will of God and His Life conformed to His knowledge. He came forth from God upon a special mission of Grace and Sacrifice, and having fulfilled His mission to the full. He returned to His Father in Heaven.

To realise all that is summed up in Incarnation, Birth, Baptism, Temptation, and the Divine Mission, is to sum up all past history, in all its forms; it is a Consummation and a Fulfilment; it is all the past, as related to man, sin and Grace, convergent into the One Man morally perfect, in Whom all the particulars of Grace and Sacrifice are embodied. All this is in the background, and is subconscious; but the Mission brings full consciousness of all that these facts mean; and, the question that arises is under what form men may be taught not only that they have gone astray and are lost, but what is of supreme im-

portance the Blessed Pathway in which they require to walk if they would enter in, and possess the Kingdom of Heaven. Here the Generations of the Heavens and the Earth are fulfilled in the Christ of Grace; they have developed and produced their fruits; and all that was involved in the germs are to be fulfilled in the Lord Jesus Christ. Here Mosaism, Judaism, Greek wisdom and Roman power are left behind; laws social, penal and sacrificial are set aside; and, the all-important matter is not education, tradition, or custom; it is, What is man in the sight of God, and, what are the Principles which are to be studied, known. and obeyed by those who are the followers of the Lord Jesus Christ? Where men in the past have erred in the study of the Beatitudes has been in thinking that they are another form of wise words, laws which may be compared with the laws of Moses, of Buddha, or of Plato; or. that they are moral as subject to, or in conformity with, moral ideals and moral laws. Such conceptions degrade the Way of Blessing; they are not intellectual or moral, they are Divine spiritual Principles of Grace; they have their own special order of development, and they have their own processes and purposes, the end being the Kingdom of Heaven. What is meant by the Blessed condition of "the poor in spirit," is that earthly wealth, pride and power are overthrown, left behind, Regeneration has taken place, and, with Christ in Grace, the man once rich with earthly treasures but now poor in spirit is rich as a freeman in the Kingdom of Heaven. The Blessed condition of the man who mourns is to be found here: he has discovered what sin really means, in God's sight; the sinful nature is like a diseased body full of disease and pain, but by the Incarnation of the Spirit of Christ in the man, he is comforted. The Blessed condition of the meek of heart is to be found here: this Christ-like child is now teachable and is willing to receive the milk of the word of truth as it is in Christ, and, the result is growth in Grace and Knowledge; it is Salvation, and at the same time, in a spiritual sense, it is to rise above and possess, and become lord over the earthly body. The Blessed condition of the man that hungers after righteousness may be summed up in this thought; the heavenly inheritance is in the man's Possession and what he is required to do is to keep his appetite keen; to eat the heavenly Manna; and, to drink Water from the

Spiritual Rock, and that Rock is Christ. The Blessed condition of the merciful man is found here, he has obtained mercy; he has become merciful; and, the truth that God " is merciful and gracious," is not truth only, it is Illumination: it is Love radiant and Divine. The Blessed condition of the man who is pure in heart consists in this, he has become righteous, right as in God's sight, he is merciful and walks in the light of truth, Purification is his desire so that he might be permitted to see the Face of God. The Blessed condition of the peace-loving man is found here. he is at peace with God; he has become a child of God; his wish is that all men should live together in the spirit of peace: his life is that of Sanctification: he is a true saint. and his mission among men is to bring them to the knowledge of the Blessed way in which all the saints of God love to walk. Here a change in the line of thought takes place, the saint discovers that earthly people do not love saints, they persecute, hate and revile them; and thus, what follows is, that the saint takes upon himself the vow of Consecration; he takes up his Cross and follows his Master; he becomes a sacrifice, he passes beyond the vail, and then he discovers that all the way to heaven is heavenly; that death meant life; and, that the Life Eternal is Resurrection and Ascension; it is home and the Kingdom of Heaven. Thus far the Blessedness of the Life of Grace in Christ: it is the message from the Personal Lord Jesus Christ to the individual believer; and what He says to every disciple is, that this is the Blessed Way of Spiritual Life and all those who walk therein are blessed. Grace is like salt it is a preservative; it is of great value when it continues to operate in a gracious way; but, if Grace loses its heavenly savour and becomes tainted with what is earthly, then the ideal of Grace is lost, it is without value, and it is cast out of the places that are heavenly and men despise and tread under their feet what is without savour and cannot preserve man or mankind. To change the form of the parable Grace is like unto light; it is meant to be radiant, beautiful; useful for others; but, being radiant Grace, it is proof that the salt is fulfilling its mission of permeation; because the light of truth is of value in radiation; and, above all, this is the way not of Blessing only, but also of glorifying the Father in Heaven, the Giver of all Grace and Truth.

What the student will be inclined to lay stress upon

here is the personality of the Lord Jesus Christ; and, at the same time the personality of the disciple anxious to discover the way of eternal life. This is the ideal in the Gospels, they reveal the Prophet and Teacher, the Priest and Physician, the King and Ruler, the Light, the Life, and the Love of God in Grace and Truth; and, He is all these for every man willing to be His disciple to learn His Way of Life and to follow Him, it may be, even to death, and through death to the Life Eternal. It is personality that is of importance in all these things; and thus the fitness of the Gospels to express the Grace and Love of God to every individual. The message of life and blessing is direct to every man, and "Whosoever believeth in Him shall not perish but have eternal life." It ought not to be forgotten that the Son reveals the Father, and is One with Him; and, all who personally become one with Christ, they join in this mystical spiritual unity and they become one in the Divine Family of God as redeemed by Jesus Christ. This conception of development is found everywhere in the Holy Scriptures: it is the ideal of faith in Abraham, the father of all the faithful; it is the Hope that lives in Isaac; by Patience it becomes fruitful in Jacob; and it is the great truth in Love that underlies the story of Joseph. It will never do for men to lose sight of this truth; Salvation and conscious Redemption are personal facts, and thus every disciple should be able to say through his experience of the Way of Life, He loved me; He died for me; and, I love Him because He so loved me. It is this Personal touch that makes the Gospels so precious to the children of God; it is what they understand; heart speaks to heart, even though there is a veil of words between the Lord Jesus Christ and those who have experienced the Divine Love in Grace. This is the spiritual stage of development in forms, parables and words; thus, it was expedient that He should go away, so that His Spirit and His spiritual Kingdom might come with blessings that would eventually become the Inheritance of mankind. What Moses and Mosaism was to the Israelites, that, and much more, the Lord Jesus Christ and the Gospels became to Christians; it is the story of their spiritual redemption from the powers of the World, the Flesh and the Devil; and, what Christians looked for was the coming of Christ's Kingdom, and the form that the Kingdom should take, as related to the kingdoms of this

earth, and all that was involved in the Kingdom of Israel. The Kingdom of Heaven is a spiritual Kingdom; it is not secular, and it is not supported by the power of the sword; the fundamental principles by which it is constituted, and governed, are expressed in the Beatitudes, and thus Christians ought to be able to realise the truth, that the kingdoms of earth, and the Kingdom of Israel, do not truly represent what spiritual Christians conceive to be the Kingdom of God. The ideal in the spiritual Church is not the ten Commandments given to men from Sinai; it is the Beatitudes that is central; this is the Way of the Blessed Life; and what is involved in Genesis, Mosaism and Judaism is, what infants and children require, to prepare the way for the coming of the King and His Spiritual Kingdom. If Christians do not realise the important truth revealed here, then, it is time they did so, because it is the Blessed Way of Life that is the true standard of Christian ideals; and, those who fall back upon Mosaism and Judaism, visible churches, and churches united with states; upon customs, traditions and priestly hierarchical orders, condemn themselves, they are only children, their education is elementary, and they are not true ministers of Christ in His Spiritual Kingdom of Grace and Sacrifice.

The student, in this quest, will now be able to see that the law of development has carried him a long way beyond the world of Morals, or Ethics; he has obtained a glance of this world in its ideal beauty, truth and goodness; he has gone so far as to understand that Love fulfils all law. But, of what value is this mystic vision, if the cities are ruins, the world a wreck, and Man and Mankind are living in the midst of moral chaos? It is the Lord Jesus Christ, in Person, that reveals the moral world to men in Love to God and men; it is embodied in His Life and it means Godlikeness, conformity to the Will of God and perfect obedience in the right spirit. As the Moral Man is the Lord Jesus Christ in His moral perfection; so, the Lord and King of Grace and Sacrifice is known through the Beatitudes, in them He teaches what Grace means when it is applied to fallen man; because, this is how the sinful man by following this Way of Life can recover his moral position, and also by Divine Grace become a son of God, the Father in Heaven. In all these matters, He is our Example; and, it is our duty and privilege to follow in His footsteps, think His

thoughts and do His Will. But, here, the student tries to understand what all this means; and, he will say to himself, this vision, parable, picture of the perfect Man is very interesting, beautiful, true and good, and I enjoy the picture show, the panorama, exceedingly; it moves me, and instinctively, I wish that I were like Him. Here I am, it may be, in the intellectual chaos of Greece: under the heel of Rome and all kinds of laws; in bondage to Mosaism, Judaism, Churchism, with all their customs and traditions. and the fact I have to face is, that I am more like a corpse than a living man. How am I to get rid of this body of death; and, by what means is the new life of Grace that is in Jesus Christ to become my life? This may be a theory of theology, but, as a practical man, to me it means this, I must get rid of the old man and all his deeds, and I must be clothed upon with the Divine Life in Christ. Under old forms of thought I tried to improve myself by conforming to moral law; but under this new and Blessed form of the Divine Teacher, what counts is not what I can do, but what I am in the sight of God. Is not this the very thought involved in the coming of the Holy Spirit at Pentecost; it is Christ, in a new form; like a mighty rushing wind; it is a baptism of fire; it is being awakened from death, and it is to find that this new life is the Spirit of Christ and spiritual; it is unlimited in its power; and, all who receive the Holy Baptism become the conscious children of the Heaven-Father, and, that through the Holy Spirit of truth and life there is spiritual unity with Christ. This life is not Adamic, it is said to be Christ in us as the hope of glory. This truth is not new, but the form has changed; in one age it was almost unconscious; in a later age it became semi-conscious; but, in this new age it attains to consciousness. From the Day of Pentecost to this day the Church of Christ has maintained that all who receive, love, and obey, the Lord Jesus Christ they are members of His body, the Church, and all are the children of God by faith in Jesus Christ. Where differences have arisen in the family of the faithful, it has been through the interpretation men have given of what the Church means, as visible or invisible, as a bodily form or as spiritual, as in spirit Adamic, and earthly, or, as in spirit, Christ's spiritual body. Further, many questions have arisen about forms of government within the Church, with this result that the Holy Spiritual Church of

Christ is divided into sects and divisions; in these there have been spiritual loss; and, where Christ alone should reign in the Spirit of Grace and Love, there has arisen bitterness, jealousy, hatred and even secular warfare. What all Churches are being called to remember is, that such divisions are their shame and disgrace; the true test of the Spirit of Christ in every Church is the standard of the Blessed Way of Life, as found in the Beatitudes; and, if the Churches give up their contentions, pretensions, and self-assertions, and live according to that Way, and that Spirit, they will prove to the world that they are true disciples and followers of the Lord Jesus Christ.

The attention of the student can now be turned to the study of the Church of Christ, as His spiritual body, animated by His Holy Spirit, and revealed to men in the New Testament from the Day of Pentecost to the Day of Patmos, and all that is involved in the Revelation of St. John. What has to be assumed is that the Church is a spiritual organization; that it is not secular and subject to the State: that it is informed and upbuilt by the Holy Spirit; and, that the Lord Jesus Christ alone is its Saviour, King and Head. All that is related to the Church, in properties, goods and things visible and tangible, are temporal and not to be included in the spiritual organization; it is not what it appears to be, a body full of pain and disease; it is a living spiritual creation in Christ, and it is the Holy Spirit that is Architect and Builder. What this means is that the Ideal is to be found in the Beatitudes: the Lord Jesus Christ is the Power of Grace to save; and His Holy Spirit is the Life that organizes the body. The functions of Life do not cause the Life; they are operative to nourish and keep the body in health; and, thus, taking the analogy of physical Life, what men know is that they ought not to be doctoring, and tinkering up the body, but living in harmony with the organic functions of life that keep the body healthy and vigorous. This is the glory of the Beatitudes, they do not deal with what is morally disorganised; they simply say be, and do, this and live. If this is understood then it will be seen that the Beatitudes are the microcosmic functions in a man of the Body that is conceived as Grace and Sacrifice; and, the macrocosmic functions applicable to the Church of Christ and to mankind, are summed up, synthesised into Regeneration.

Incarnation, Salvation, Possession, Illumination, Purification, Sanctification, Consecration, Resurrection and Ascension. What the student will try to do at this stage of thought, he will compare the Beatitudes in their order with the processes and purposes of Christ in His Kingdom; he will study how they synchronise and agree in spirit; and, if they do so, then the order of development will be simplified by applying the Principles of the Kingdom to the Kingdom in which the Holy Spirit reigns as found in the New Testa-

ment, and throughout the Bible as a whole. It is not difficult to see that poverty in the spirit of a man synchronises with Regeneration; it is the incoming of the life of Grace that is from Heaven and heavenly, and thus it is the germ seed of eternal life and the Kingdom of Heaven. With the Blessing of mourning, of repentance, of renunciation, there is the thought of Incarnation; the life being formed within is not Adamic but one with the Christ-Life, and it is this new life that brings comfort. With the Blessing of meekness, the conception is that Salvation has been realised; because, this child is not disobedient and unruly in spirit, but docile and anxious to learn the truth and obey the monitions of the Holy Spirit. The Blessing of hunger and thirst after righteousness, and being filled therewith, is a wonderful Possession; what it suggests is, getting into the Mind of God, by the influences of the Spirit of God, with this result, the image of God and likeness to Christ. The Blessing of being merciful carries with it this thought, the man who knows the Mind of God and Christ, and, is on his way heavenward, that man is no longer in the darkness, he has received the gift of Illumination, and the Light from Heaven is shining upon his pathway. The Blessing upon the pure of heart is more than Illumination; it is Purification; it is walking in the light of truth and seeing the Face of God. The Blessing upon the Peacemaker amounts to this, having seen the Face of God in the Lord Jesus Christ; there is the realised spirit of adoption into the Divine family, and, truly, this is the Sanctification that every saint of God would desire. The Blessing upon those who are reviled, rejected, persecuted and put to death is analogous with Sacrifice; it is the Spirit of Consecration and of Christ; it is Christ likeness; it is an attainment that brings joy and gladness; it is what brings a great reward to the consecrated man, because on the other side

of the valley and the river there is Heaven and Eternal Life. Carry the analogy a little further, thus, Life in Christ is life in man, and, in the Church of Christ; it is like salt because it is the Spirit as preservative; the salt and the leaven of the Spirit, are there all the time, and thus the saints can rest assured that the Kingdom of Grace will permeate humanity; and the end will be the Kingdom of God in Glory, radiant as the Sun of Righteousness, Truth, Justice and Love. This is, what is meant by the microcosmic realm of Blessing in a man as organised by the Spirit of Christ; and, it is the same Blessed world of Grace, and of Sacrifice, that is involved in the macrocosmic world of humanity; they are both the revealed Power of Christ; and they are the Organic Life of the Holy Spirit revealing to men the Mind of God in Grace and in Sacrifice.

The New Testament from the Book of Acts to the Epistles of John may be conceived as the Revelation of the Kingdom in which the Spirit of God dwells. It is a Kingdom in this sense that it has a definite Constitution; and, it is found that it falls into four divisions. The first is that of the objective Kingdom as related to the Church of Christ. The second is psychical, and ideal. The third is the Church, its organizations and ministry. The fourth is the spiritual Church of history in the Hebrews; in the Jews; in Christians; and in the mystical realm of Love. The order it will be seen follows that of the four books of Moses; the Gospels; and, of Faith, Hope, Patience and Love; they synchronise in their ideals and in their results.

Take the first division and the development is in this order; in the Acts there is involved Regeneration by the indwelling Spirit of Christ; and the Incarnation of the Spirit in mankind, as seen in the apostle Paul in Rome. In Romans the ideals are Salvation and deliverance for mankind; and, the great truth that the world is in the Possession of the Kingdom of the Spirit. In I. Corinthians the thought is worked out that the false wisdom and the earthly glamour of Greece has been superseded by the Illumination of the Divine Wisdom from Heaven; and, in the light of that Wisdom and Grace there is Purification of soul and all the blessings and gifts of the Spirit. In II. Corinthians the questions are Sanctification and Consecration, as realised in "the Grace of the Lord Jesus Christ, and the Love of God and the Communion of the Holy Ghost."

In the second division, the Revelation is ideal in this sense, that in Galatians men are taught that in Judaism there was Regeneration; but it is in Christ, through the Spirit that there is Incarnation; the promised blessings revealed in the past have become the fruits in the Spirit, and these are summed up in the graces of "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance; against such there is no law." Ephesians, the Saviour has finished His work of Salvation; He reigns in Glory in Heaven; and what the poor prisoner in Rome sees is that the dispensation of the Grace of God has brought to men not only reconciliation, but a Possession so wonderful as the perfect harmony and unity of the Body of Christ; and, He, by His Ascension, has become the bountiful Giver of all spiritual gifts to His Church. In Philippians the conception transcends Illumination; it is fellowship and Communion in the Way; it is the vision of Purification; it is seeing the end of the Way and the prize that is in Christ Jesus. In Colossians there is found the Way of Sanctification and of Consecration; but, the greatest of all truths is that the Lord Jesus Christ, is the Image of God, the Firstborn, the Creator, the Head of the Church, the Firstborn from the dead; in fact, that in Him all the fulness that is in God is to be found.

In the third division, beginning with Thessalonians, the burden of the epistle is the Church; the Church as it exists upon the earth; the Church of the Regeneration; the Church of the Incarnate and ascended Lord Jesus Christ: and, the Church in which there is the Incarnation of the Holy Spirit. Within this Church many problems are calling for solution; but those that are most pressing, are the mystery of evil, and in what way the evil one is going to be destroyed; and, that other problem death and the Resurrection, and, the Incarnation into the spiritual body. In the epistles to Timothy the questions raised are the Salvation that is in Jesus Christ for all sinners; the privileges and duties of those who are saved; the Possession of Grace and truth, so valuable, entrusted to all who are in the Church as found in the sacred Scriptures. In the epistle to Titus the thoughts turn to all those who have received special teaching, the Illumination of the Holy Spirit, with this thought, that Purification of the soul is of far greater importance than foolish questions, contentions about the law and other matters; and, even heretics and heresies are not to be persecuted, because, in the sin there will dwell the Nemesis of judgment. In the short epistle to Philemon, the Church, and Church membership, is beautifully illustrated; it is a fellowship of Sanctification, of Saints in Christ; it is all those who have the Consecration of the Spirit, who love one another no matter what their positions may be in the world as masters or slaves, messengers carrying their messages, or apostles of Grace and Truth in a prison. The Church is not a Cathedral and priests; it is a home where the Love of God reigns, and where there is harmony and unity in the Spirit of Christ.

The fourth division begins with the epistle to the Hebrews; in other words Regeneration must be traced back beyond Abraham to Heber and to pre-historic times; and, as for Incarnation, it is the theme of Creation, of the life of Faith in Abel, Enoch, Noah, Abraham and all the faithful in all ages. The mystery of Incarnation is the mystery of the Holy Spirit in Creation; in the new Creation in Grace in the Lord Jesus Christ; and, in His Holy Spirit in the Church of Christ. It has to be admitted that Salvation, as Revelation, comes to mankind through Abraham, Moses and the Jewish nation, by the Lord Jesus Christ. What the Gentile nations have received through the Jews is a Divine Possession; and, what all men who love the Lord Jesus Christ long to see is the inclusion of all nations, of Jews and Gentiles, in the One Church of Christ, in the one family of Love, all those who with all their hearts obey the laws of God. The epistles of Peter, it is conceived, carry with them into the Christian age the Divine Illumination that radiates from the Gospels, and also the Purification of the soul through the indwelling of the Holy Spirit of Grace, Truth and Love. The epistles of John end the series and here Sanctification in Love, and Consecration in Love, are the ideals. Love fulfils all law; Love is the Grace that is Divine; it is Love that is the atmosphere of Heaven; Love is the Lord Jesus Christ; and, He is "the true God and Eternal Life."

The Kingdom of the Spirit of Christ, as thus understood, has a definite Constitution; it has a spiritual existence, and it is an organic fellowship and communion of all those who love and serve the Lord Jesus Christ. He is the Redeemer of all the saved; and the King, regnant in

Heaven, ruling over all His faithful people. In His Kingdom upon the earth all are free and equal; and vet, there are those who have received Gifts of Illumination and Purification and these are the ministers of Grace, and Truth. and the messengers, carrying the message of Salvation to sinful men. The Kingdom of the Spirit includes all men, all nations, and all forms of Churches; and, the greatest of heresies is that of jealousy, suspicion, envy and hatred, because these emotions are derived from their father the devil. The true Faith and Doctrine, that is spiritual, is the Love of God, in Jesus Christ, as related to God and man; and, against this theology and religion there is no law. These Principles of the Blessed Way, and the Blessed Life, can be carried forward into the Book of Revelation, and what can be seen is a mystical revelation which can be used, as throwing light upon the past, the present and the future. In other words they are fundamental truths; they reveal Cause, Processes, Purposes and an End; and thus they reveal the Kingdom of Heaven, and of the Spirit, in forms that are universal. Here the King is not psychical and ideal: He is the Revealer: all His Revelations are to His Church through His servants; and, all revelations are to be studied as Regenerations and Incarnations. may seen strange at first sight, but, what it means is that the history of the Church, and of all Churches, is that their way of life is far from being perfect, and thus new interventions, new Regenerations, and new Incarnations, have been the rule throughout history. This is the objective aspect of the Kingdom as related to the visible Churches, their ministers and their ministrations. The subjective aspect, as psychical, as in a man, and in Heaven, is the great truth that the Lord Jesus Christ alone can undo the seals of history and of mystery, and the all-important revelations, in all the ages, have been those that are involved in, and related to, the Salvation of mankind, and the Possession of the Divine Inheritance. The third aspect of this Book is that of the condition of this earth as under the domination of the powers of evil; the coming of the Saviour as an Infant and as doomed to death: Nature and Grace combine to save the Child and the results are the conflicts of the ages in the realms of the world, the flesh and the devil; and, how by the Illumination that comes from Heaven, and the terrible warfare with evil

there is Purification and the destruction of all evil powers. The fourth aspect of the Book appeals specially to men, nations and the Churches in this terrible day of judgment, when the world is at war, and the final conflict of Armageddon is about to be decided. Men are looking for the coming of the King, on His white horse of Peace, and following His second Advent, there will follow Him all those who have been Sanctified through His Grace and Love, and Consecrated to His service. What the seer can see at the end is, the marriage feast, joy and rejoicing, and all the faithful can join in this prayer, "Even so, Come quickly. Amen."

The student would willingly continue this quest after Truth, and study the works of wise men down through the Christian age, but it is a question whether this is advisable, because, as wise men know, philosophers under many forms, go on repeating the wisdom of this world as so fully conceived, and expounded, by the wise men of Greece: and. as related to moral questions, the man, the family, society, nations, empires, laws, and governments, it is still the spirit of Rome that is regnant. It is true that a beginning has been made in Reformation, and in Revelation, but the autocratic and bureaucratic ideals survive, and it is easy to see that these are the real enemies of freedom. equality and fraternity, of a democratic kingdom of man and of mankind. There is, however, one aspect of history that should not be overlooked, and it can be expressed under the conception of spiritual powers, as brought into conflict with the Spirit of Christ in His Church and in the world. In pre-Christian times in the world, and in Israel, the development has to be conceived under the term Natural; but, from Pentecost the development is Spiritual. The thought is that the past is repeated under new forms; and the conflict in the spiritual world is as real as it was in the natural world. For example, it is well known that magic, sorcery, necromancy and idolatry were rampant in the Roman world in the days of St. Paul, and, that he faced these enemies of the Gospel of Grace, confounded them and put them to shame. From the East there came the spirit of Gnosticism, Pantheism and Theosophy, with all that was involved in Brahmanism. Under the name of Manichæism there arose Persian Dualism, under the teacher Mani who claimed that in himself there dwelt the Spirit of God, the good. There followed in due order what is known as Neo-Platonism, the offspring of Greece, and it was at this period there arose the great Arian controversy, with all its subtle questions about God; about Jesus Christ, the Son of God; and how, He being a Man could reasonably be conceived to be God, and also Man. A later form of heresy is that of Pelagianism; in it the moral nature of man is conceived to be perfective, apart from Grace in the Lord Jesus Christ, and the indwelling of the Holy Spirit. This brings the student up to the period of the downfall of the Roman Empire, to the greatness, the glory and the power of the Papacy, as claiming the supremacy over nations and Churches, and the Pope, as the Vicegerent of the Lord Jesus Christ, regnant over all powers in heaven, earth and hell. The student will remember here all that is written about the Kingdom of Heaven and of Christ; bringing to the forefront the Principles of the Blessed Way and the Blessed Life; and, when the claims of the Papacy are compared with the Spirit of Christ, it will not be difficult to arrive at the conclusion that all such claims are perversions of Grace and Truth; they cannot be justified in the face of the Principles of Grace as contained in the Beatitudes. This perversion of the Spiritual into the secular, the carnal, the natural and the earthly, is an awful degradation of the Kingdom of the Holy Spirit, but what it appears to teach is, that the powers of evil may get the ascendancy even in the household of Faith and Grace; and, if they do, then, beware, for the devil, as an angel of light, may become the wolf, and the persecutor, instead of the shepherd and the protector of the faithful. All these things are to be found in history; and the lesson they convey is, that short of Consecration, in the Spirit of Christ; and, all that Consecration means, as opposed to the world, the flesh and the devil, there is no assurance of Eternal Life, and of becoming freemen in the Kingdom of Heaven under the gracious influence of the Holy Spirit.

In history there is a period known as the dark ages, when Europe was under the baneful influence of the Papacy and of the so-called Christian Roman Empire, that was as despotic and autocratic as the former Empire of Rome. After the Rise of Mohammedanism in Arabia, and the movement of the Crusades for the recovery of Jerusalem, a new day began to dawn, and it is this day of scientific

Revelation, of Renaissance, Reformation and Revival that requires careful study. Here the student meets with the names of many great men, and of independent thinkers; and, after the surfeit of Greek philosophy and Scholasticism it is refreshing to breathe the fresh air of the new day and to climb the steep mountains of thought by which these scientific masters moved onward toward the sunrise. mention only a few names: it is well to remember that Aristotle is the father of this noble family; there follows Averroes, Roger Bacon, Bruno, Francis Bacon, Locke, Hume, Descartes, Berkeley, Spinoza, Kant, Fichte, Schelling, Hegel, Newton, Dalton, and Comte; and, when the sun has arisen and the day is bright and fair there comes upon the scene Darwin, Tyndall, Huxley and Spencer. What has to be remembered here is that these men did not bring with them peace, but a sharp sword; and, the conflict in which they fought bravely is known as the struggle between Science and Religion; but, perhaps, the better name to give this war was that of freedom of thought against theology. It is not necessary to enter into details about this conflict; the student will be amply rewarded for all his labours if he is able to grasp the very extensive analyses of knowledge that has taken place by following the scientific inductive method of enquiry; and, what has followed as the scientific deductive syntheses.

This is a very great subject to study, but, it is claimed that the highways of scientific thought are now so well known, and the light shines so clearly upon them, that any thoughtful man or woman can set forth without a guide, and cherish the assurance that the way taken will bring the traveller right into the Kingdom of Heaven and within sight of the City of God. What the student has to remember is that the inductive way of study is by careful analysis; every step forward is a step upward; the relations of facts, experiments, relations of thoughts, as particulars, individuals, generals, and universals, are all stated clearly and tabulated, and thus when the mountain top is reached, it is easy to look back and by a clear synthetic vision perceive the harmony and the unity of the knowledge gained. For example, take the realm of matter and energy, that is all the physical world, the first conception is that which arises through the special senses, all things and movements are believed to be as they appear; they are sensible facts of

experience, and there is no advantage to be gained by denying this form of truth. The analytical chemist, if a wise man, will not question the facts or deny them; but, he will say, to a thoughtful man, who has imagination, the sensible is limited and partial. By heat, motion, and in other ways, I can dissolve matter, and what I find when I have done so is that matter is composed of more than 70 elements, such as oxygen, carbon, gold and silver; and, what I know is that all these elements are different: they have definite atomic weights; they attract or repel each other: I can make a table and place them all in their relative places; I can prove that they have family likenesses; I can prophesy about them and say, here one element is wanting; and, I can tell what family it belongs to and what its atomic weight will be when it is found. But, I cannot tell you what the essence of these elements are, yet, this I do believe, they are all related and correlated; the relations are harmonious and there is a unity, as Fact, which I cannot analyse or understand.

The Chemist in this way analyses matter, and having discovered the elements, their weights, their affinities, he can reverse his order and by syntheses from elements produce compounds, similar to those that exist in nature. Spectrum analyst takes up the quest, and what he does is this; he takes the elements, dissolves them in intense heat and light; passes the light through a prism and then he watches upon what part of the spectrum the rays will fall; and, in this way he carries the analysis of matter a long stage beyond that of chemical elements. The chemist dissolves matter into elements; the spectrum analyst dissolves the elements; and, through this dissolution, he finds out the refraction of the ray; the rate at which it moves; and its colour or colours upon the spectrum. To make this matter plain a ray of pure white light from the sun when it passes through a prism, a three-sided crystal, it is refrated or bent out of the straight line of motion; the light is analysed, and the result is the beautiful solar spectrum that extends upward from red to violet; to the vision it is one lovely picture, but, in reality it is, possibly, thousands of rays of refracted light, with, it is said, invisible octaves below the red and above the violet. not difficult to understand that this analysis of light into a spectrum can be reversed by the way of synthesis, all that is required is to use another prism, and then the light is re-refracted from the coloured spectrum into one ray of white light. The intelligent student, by a touch of imagination, can think upon all the elements being thus dissolved and made into a spectrum, like unto the solar spectrum; and then, he will see that by re-refraction all the elements and all their coloured rays would be changed back into

pure light.

The stage of thought here is that matter can be changed into elements; that elements can be dissolved by heat; and that heat can be changed into light. The scientist who takes up the quest at this stage is said to be a physicist; his experiments are with forms of energy to which the spectrum analyst has reduced matter. he discovers is that he can change heat into light, light is a mode of motion, and it can be changed into heat; heat can be changed into chemical energy, this again into magnetism and electricity, and the name given to this series of changes is, the Correlations of the physical forces; the complementary thought, as a synthesis of all forms of energy, is, the Conservation of energy. In other words analyse all modes of motion that are known, and they are like a magical circle; make a synthesis of them and they are summed up in the names Energy or Force. What follows from this analyses and syntheses is that energy changes its forms, but there is no loss of energy in the universe; it is ever-changing in its forms and it is always being conserved in the universal ocean of Almighty Power. Daring scientific workers, it is said, have tried to break through this circle, and, if possible, to get a conception of this mystery of Energy; they did so by trying to analyse a ray of electricity, with this result, it was divided into three rays, one being electric, one magnetic, and one so subtle and indefinable that it could not be changed, it penetrated steel as easily as a ray of light passes through a pane of glass. Here the student can pause, use his imagination reverently, and say to himself thus far and no farther; because, to attempt to pass onward with that mysterious ray might mean the darkness inscrutable, or the light unsearchable. mystery is there, it is not definable, and, perhaps, it is not out of place to think that this Ultimate, as Force, is the Almighty, the first conception, as a Revelation, of the One God. Here the student in his quest has reached the

mountain top; he looks up and there is the Sun in all its glory with that one ray, the last ray, entering his soul, and, what he is inclined to say to himself is this, If I were not a Christian, I would be a Parsee; because, it is the Sun, the Light, that is the First-born of the Power that is Almighty. This is assuming that the Parsee did not worship the physical sun or the light; they were to him as symbols of spiritual truth; and, now, in the Lord Jesus Christ, men see that He is spiritual Sun and Light. The vision from this mountain top may become a most wonderful synthetic vision of Creation; it is from matter and energy as known through the senses, to elements in all their diversities; it is from elements, by light to spectrum analysis, and all the rays and relations of true knowledge; it is from Light to God, and here the Intellect drops the veil over the face and falls down before the Divine Glory. When the eyes are opened again, it is to see the history of Creation, in its stages of development, from God to matter and energy; and, the greatest wonder in it all is, that it has pleased God to give to man, His child, and His image, this wonderful power, that, in such a way, he can travel in His footsteps, see His Glory, Power, Wisdom and Love.

All this is a fore-taste of the spirit of science; it is not like sensuous experience; it is not the same as Greek wisdom; it is opposed to theology and its modes of thought; but, it carries conviction to the mind of the student and there is the assurance that here at last is found a system of enquiry that gives to men satisfactory results. The student is convinced not only that he has found light and truth, he has also discovered limitations; and, what is very important, he has got hold of a method of thought which will be of great value in the future. With this method as an instrument of discovery, he sets forward to survey the realm of Life, that power by which there is living organic development. The first thought is that Life is a fact that cannot be denied; it is brought within the range of the senses and experience; and, men do not doubt that life, and all that is living, springs from living germs, becomes organic in many forms, and can be seen, in its effects, in all physical organisms. This may be taken for granted, and if men wish to give a name to this form of knowledge Biology would meet the requirement.

The second stage of enquiry is akin to analysis, it is

· called Anatomy, that is, the dissection of any living body to discover the individual organs. They are very simple in vegetable life; much more complex in fishes and birds; and in animals and man they reach the maximum of physical complexity. The scientific thinker and worker begins with Biology, that is, with living germs, with development, with different organs, such as bone, flesh, skin, nerves, etc. The organs such as the heart, stomach, liver, bowels, blood vessels, nerves, etc., are all studied with the functions they fulfil for digestion, assimilation and changing food into blood, for nutrition and purification, and what can be discovered is that although there are many organs in the human body, they are all correlated, they are meant to co-operate in harmony; they are automatic in their actions and, the ideal that lies behind all organs and their functions; is that of unity and perfect health. The human body is the highest known form of organic life in all its diversities and complexities; and the man who fails to perceive the Power, the Wisdom, and the Goodness of God, in His works, in a man, is a very poor scholar indeed; it is time he should attend the school of science, so that he might learn how to use his body, that very valuable possession with which he is endowed.

In the language of philosophy Experience discovers all the particulars of life; anatomy deals with individuals and individual organs; and the third stage of enquiry may be summed up under the term Morphology, or the comparative and general principle of comparing all kinds of organic forms of bodies. This is like Spectrum analysis in this respect, it is the attempt, in the light of wide knowledge, to use that light wisely, to put into families all herbs, grasses and trees; to put into classes all the lower forms of life, that exist in fishes, fowls, animals, and man; not only to detect their differences, but also their likenesses, and in fact to produce a great tree of life in its order of development. Just as with light and the spectrum so with morphology and the tree of life; all forms of life have come from the one Life, that is God; and, the complementary truth is the conception that all life returns to God, the Ocean of Life. In anatomy there is analyses, syntheses, harmony and unity; and, in morphology, it can be seen that these are particular, individual and general. What biologists suggest is, taking man as an example, that the life of the babe in

the womb is like unto the development of life through all the ages, and in all living creatures; the new born babe is the consummation, the fulfilment, the realisation, of the Ideal and Real Germ, that is Life, and the Life Eternal.

Passing to the fourth stage of the knowledge of Life, the conception may be summed up under the term Physio-What is meant here is the fitness of all organs, with all their functions, their harmony and their unity to nourish and keep the body in perfect health. If for example, life as Experience is that of the life of Faith; then life as Anatomy would coincide with the individual and Hope; life as Morphology, as the general age-long development and Patience; and, Physiology would follow in due order. as health, harmony, peace and unity, in other words of Divine Love and perfect goodness. A similar illustration is given of the conceptions of the four great German philosophers. Kant, in the Pure and Practical Reason. describes the Tree, and the Thing-in-Itself that cannot be defined. Fichte is represented as dealing with the tree, as an ego, an image, an ideal. Schelling follows on with the man as conceiving all that is related to the tree. Hegel sums up the whole argument in the thought that the tree, the image of the tree, and all the conceptions about the tree, are all one; they are all immanent in the germ, and in the tree; and, it is by the power of the Intellect that man discovers development, order, law, harmony and unity. The Being that becomes, determines, limits, and defines all that is in the tree.

This is something like what is meant by the scientific study of the realms of Force and Life and of their unity as one physical world. The two names are related ultimate principles of Being; they exist and they co-exist; but, in the nature of human thought, there is limitation, and the Intellect of man cannot define the indefinable. These related ultimate names, development, order, law, harmony and unity in the physical world are important in two ways; they say to the student, this is How development takes place; this is what development, order and law mean; this is an objective revelation of truth; in fact, it tells men in plain words what philosophy and theology were never able to teach men, in what sense the physical world has come from God, How it has come, and How it returns to Him. The other way in which the Revelation in the

physical world will be found helpful is that it is found to be an objective world of thought; it is that of forms to study as Force and Life; and, the student naturally assumes that every other realm of Power and of Life, as psychical, moral and spiritual, will follow a similar order of develop-The thought is not that they will be identical but analogical; in other words that each higher realm of Power and Life, will be like the standards revealed in the physical world. There ought not to be any difficulty in comprehending this prophetic conception of development, because, as matter of fact, taking the physical world, as objective forms for study, it is found that the student actually changes this world of thought from forms into images, thoughts and ideas: he then advances to the intellectual and moral stage; which is that of science; and, above these there arises the spiritual stage which brings in the higher relations, of God, Cause, Creation and mysticism. If then, this is all true, as related to the physical world, it follows that there is involved in what is physical a world psychical; a world moral: and a world of Divine thought that is mystical. If this is understood, then what follows in the study of each of these realms and worlds, knowing that there is recurrence at every stage of development; the physical, in a sense, is summed up to begin with in the psychical; the psychical in its turn passes through the four-fold stage of development of forms, ideals, relations and universals; and this will be found true as related to the moral and spiritual worlds. This line of thought is found to be true in each realm and world: there is a law of recurrence that sums up all the past and makes a new start; and the result is the law of concurrence, where all the realms and worlds are being carried on with all their complex machinery; and, the man, who possesses the body, intuitively builds up a Mind within himself; creates an intellectual and moral cosmos, and, a universe in the image of God, but he has a very limited consciousness of all that the Spirit of God is creating in that most wonderful creature, a man.

If all this is understood then the student should, with careful study, be able to follow the line of thought as it is applied to the psychical world, and the two realms known as Spirit, and as Mind-Life. What Force is in the physical world, that, Spirit, as Power to Know, is in the psychical world; and what Life is in the physical world in the organic

body, that Mind-Life is in the psychical world. That Spirit is an ultimate related fact, a principle of Being, cannot easily be doubted by those who know what Will means. because the Will is another name for the Spirit in its active operations. The Spirit lives in the organised palace of the body; it is limited in its operations within the body; but, at its service there is a wonderful and complex series of divisions of the nervous system; and, those who would wish to follow this argument intelligently require to study the human nervous system. Briefly, the spinal and ganglionic divisions minister to the welfare of the body for nutrition, motion of muscle and arterial blood circulation; the nerves of sensation carry sensations from the body to the brain, thus as it were calling up the Spirit; the nerves of the special senses are the means, the avenues, by which the Spirit sees, hears, smells, tastes, feels, hungers and thirsts; the Spirit has at its command the nerves volition: it co-ordinates acquired motions through the cerebellum, and in the brain proper, the cerebrum, there is all the machinery used for voluntary actions and for all psychical, mental, intellectual and spiritual actions. Spirit, as power to know, can in this way be called upon to give attention to what is external; it can perceive sensations of all kinds; it forms images, thoughts, ideas, thus transferring from the external world all the pageantry of the senses, making them psychical. Following the order of thought in the physical world, there are the things as they appear to experience; there are all the elements as analysed by the special senses in their families, relations and correlations; there is Light, the light of the Spirit; there is the prism of man's complex tripartite being with the spectrum of knowledge in all its wonderful variety; and there are also all the correlations of Spirit motion, with the syntheses of the whole in the conception of Spirit as conserved, as indestructible, and as a cycle of Spirit power to know; but, if men imagine that they can break through this mystical circle, they are kept back by the thought that the final knowable ray of Spirit cannot be defined, the finger is raised, the warning is given, beware, go no further at the present time, else the Spirit Light may become awful darkness or light ineffable.

The Mind-Life is like unto, and may be compared with, physical life; it is to begin with a living germ; it is

correlated with the Spirit; it is conceptive; it has innate, instinctive, intuitive intelligent powers; it is not the same as physical Life, but the order of development is similar. In the light of experience it is known as Memory; it may not appear to have an organised form; but, there is no getting past the truth that the memory is not chaotic; it is a wonderful cosmos, and, it is the ignorance of man, his darkened Mind, that explains the want of consciousness of the development organically of the Mind-Life. Following the order of development found in the physical body; there is the living germ with all that is involved in its nucleus; there is the consciousness of memory; there is conception of sensations, perceptions, through the special senses in their organic order; images, thoughts, ideas and ideals; and all these can be anatomised; they are manifold, but they are one Mind-Life in a living body; and there is no known limit, in man, to the increase, the harmony and unity of this spiritual body. Here the student tries to study the Morphology of Mind-Life and he is amazed to find that the animal world contains all kinds of forms; that in mankind it varies from the child to the man, from the ignorant workman to the greatest scholar; all are endowed with Mind-Life, and the complexity of the organisation and the extent of development must be very great. The fourth aspect of this study is the universal; what this means may be expressed in this way from the mystical standpoint; it is the Mind of God; the Mind of the Creator involved in Creation, in a man, in mankind, and in all the creatures of God, to the extent of their endowments.

The problem of the Spirit and the Mind-Life as a psychical world is seen to be very complex and ever increasing in its complexity; but the Intellect, and the Moral-Life, as a moral world, becomes either a great maze, or a highway heavenward; a chaos or a cosmos. It is the light and spectrum analysis that gives a clue to the maze of thought; and the re-refraction of the spectrum reveals the cosmos and light. This development is the third in order in the realm of Power; the first is Power, as Force, as inherent in matter; the second is Power to Know, as Spirit; the third is Power to know, relate, and condition knowledge, and this is the endowment of the Intellect in man. The first Power is consummated in physical life; the second Power in psychical Mind-Life; and it is out of

this Mind-Life that the Intellect of man is known to arise. It is to be assumed that Force, Spirit, and Intellect, are all related ultimates of Being; that they differ in kind; and that their realms of becoming and of development are different. With the birth of the Intellect there arises consciousness and personality; the man is no longer a semiconscious creature; the Spirit within takes possession of the Power to know, and to relate what is known; and, the effort begins, in the man trying to reason upon, and place in order, the thoughts that are known. This is what is involved in the quest after truth; in trying to discover what is meant by the Name, God; it is trying to find God, by, or through, His Works; and, at the same time it is man trying to find his true self in the image of God. These are the realities which sages and wise men have kept in view through past ages, and every child who asks the question How? is taking the first step in intellectual knowledge. The second step is by the way of analysis; it is analogous with chemistry; it is reducing the matters of experience to elementary thoughts; it is to know what is like and unlike; what has affinity or repels; and, it is to be baffled with the conception that elementary knowledge is that of likenesses and differences. The third step is that of a still more subtle analysis, akin to spectrum analysis, and here the analysis is final; it is the Light of truth passing through the prism of man's threefold nature, and as it is refracted from pure scientific light of truth it is no longer a chaos, it is a most wonderful divine cosmos, if only the student could interpret the spectrum of human thought correctly. The fourth step may be conceived as transcending the Intellect; here Power, Power to know and Power to relate knowledge, is swallowed up in the Light of Truth known; the cherub in man is angelic; he does not know himself or his environment, because this is the mystical vision; it is the correlations of all the forces of Truth, and it is the Conservation of all forms of Truth in the Divine Truth.

The complementary endowment that accompanies Intellectual Power is Moral-Life; it is the seraphic ideal that is real; and the wonderful thought to contemplate is that this is the divine life, as it has been developed and organised by the man who has been doing right, as well as seeking, after knowledge; he has actually been purifying his soul so that he might be able to see the Face of God.

The position is very complex here; not of necessity because this is the divine moral ideal, but, because sin has come in bringing in its footsteps darkness, disease, destruction and death; and, no law moral, or penal, can remove this dark-This is where morals and ethics fail; sinful man unaided by Divine Grace, could never find the true and the living way back to God the Heaven-Father. The conception that arises here in the light of science, is of great value; it confirms what has been suggested about the real moral life as compared with ethics, and it definitely affirms that Love, Kindness, Meek Obedience, Righteousness, Truth, Holiness and Justice, are the ideal organs, in germ, and in development, in the moral man. The immense value of this truth is to be found here: in the conviction. that this is God's ideal of the moral nature of man, and against such organs there is no law. To be moral, in this form, organically, is to put an end to hatred, cruelty, disobedience, wickedness, error and darkness, impurity and injustice; it is to banish all that is evil out of man and out of mankind; it is to sweep away bondage, inequalities and race prejudices; it is to abolish all human laws as legal or penal; in fact, it is to bring into this world the Kingdom of Heaven and the Divine King. This Moral-Life is what good men have tried to find; germinally it has been within their own souls; it has a true and real organic existence; and herein is the Power, the Wisdom and the Goodness of God revealed to men.

This brings the student to the fourth world of thought as summed up in the Divine Principles of Grace, and of Sacrifice-Life. All that has been suggested about the other Principles of Being has to be remembered in the study of these Principles, and the same analogies as to Force and Life as germs and germinal in their development. What the term Grace means is the Power of God; the Power of God to know; the Power of God to correlate true knowledge; and here particularly the Power of God to save the lost. That this Power has been revealed is a truth that does not require to be discussed; it has been semi-consciously felt and realised by thoughtful men in all ages in all races of men and in all lands; that is to say man has an innate instinctive, intuitive, and intelligent conception that this is true. As already suggested the Bible is the Revelation of this truth, in forms, in psychical ideals, in intellectual

and moral conceptions, and in spiritual realisations. For men to say that there is no revelation of Grace is to confess culpable ignorance; and, to set no value upon the revelation is an awful crime; it is to reject God's greatest Gift to mankind; it is to sin against Light, Life and Love; it is to choose suicide and death, when the hand of God is stretched forth with the cup of Eternal Life and Blessing. In the study of development in the Bible the way of Science has been followed: the Power of God to save has been considered, as Divine Grace: and the Sacrifice-Life has been revealed in outward forms; in psychical ideals; in the Person of the Lord Jesus Christ; and, in the Grace, Patience and Love of the Holy Spirit. The analogy is not difficult to follow in both realms of truth: this is Grace to know the Lord Jesus Christ as the Light, Life and Love from Heaven: and, this is Eternal Life to know that in Christ crucified for, on account of, sin, this is the true and real Sacrifice of God, the Father, for His sinful children. The truth that is the mystery of Salvation is, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have Eternal Life." The conception of Grace, as Power, to save the lost, can be seen, not in theological forms, but in the Blessed Way of Grace and Truth, as operative in the Beatitudes, in the man being saved; and, the Life of Divine Sacrifice for mankind is summed up in all that is involved in Regeneration, Incarnation, Salvation, Possession, Illumination, Purification, Sanctification, Consecration, Resurrection, Ascension, the Kingdom of Heaven and the City of God; and all these, for all men, is found in the Lord Jesus Christ, the Sacrifice for, and the Saviour of, the World

It may be that students will find difficulty in following this fourfold order of development, which can be traced, in scientific order, in these four worlds of thought; but, a little further explanation may be helpful to show that this is, so far as man knows, the constitution of this world. To begin with, as already suggested, it is involved in the realm of Force, as matter and energy, because, in it there is to be found the objective forms; there are ideas and ideals involved in the forms which students seize, perceive and conceive; there are the relations and correlations in order and law as discovered by Science; and there are mystical

spiritual relations which are said to be the correlations of the great mystery, energy, and the conservation of all energy in One Power. The Physical world of Thought coincides with all forms: the Psychical world is like unto the ideas and ideals: the Moral world corresponds with all that is rational, intellectual and moral; and, the Spiritual world is analogous with the correlations and conservation of the physical forces. The source of this harmony, it is conceived, requires to be traced back to the generations in the book of Genesis, because it is there germination takes place and the order of development can be perceived and conceived. The law of development in forms is found in the generations from the Heavens and Earth to Terah; and, it is in the family of Terah that the spiritual is discovered, not in definable generations, in the order of nature, but in Grace; as Abraham and Isaac, as Faith and Grace, and in Sacrifice. The thought here is, that at this stage of development, the Moral covers the Spiritual; and, so far as man is concerned he is not conscious of the fact that the vital in the Moral world is the Spiritual. Involved in the Moral world Grace and Sacrifice are to be found; and, they are the great realities that live on through all ages, and are desired, and sought after by all pilgrims who seek a better country, and a heavenly City. Here the Law of Recurrence takes place; the forms are left behind; the visible is condemned, there is a fulfilment of all the past in Noah, and the key-note to this world is Salvation. The new order of development consists of Generations of Noah, Noah's Sons, Shem, Terah, Ishmael and Isaac; and here, Esau and Jacob, are included as the objects, and subjects, of Grace and Sacrifice. The mystery in them is pre-natal; before they were born they were anti-pathetic in the womb of time; and the prayer of Rebekah is the prayer of every soul being saved, as expressed in the question, "Why am I thus?" There is Recurrence again, and the fulfilment of the past is summed up in Shem, the Name. The generations of Shem are the germinal nucleus of the realm of the Intellect as the source of Illumination; the generations of Terah of Purification, what follows is the psychical struggle in Ishmael and the Mind of God in Isaac; and, Esau and Jacob are typical of man as intellectual and moral. Here the generations appear to end, but in reality they are found in Judah and in Judaism; and, in the beloved Joseph the

Son of Israel and the Saviour of the world. These three worlds are summed up in generations; and, as can easily be seen, they follow in their order, and by the laws of recurrence and concurrence they carry history, as genetical, and prophetical, forward to the Advent of the Lord Jesus Christ, the Son of God, and the Saviour of the World. There remains the fourth world, the Spiritual, and here, strange to say, the student is invited to follow the Generations of Ishmael, Isaac, Esau, Jacob, Reuben, Levi, Judah and Joseph, with all that they represent; or, begin with Abraham, Isaac, Jacob, Joseph, and follow on with Moses, Joshua, Samuel and David; and in David's greater Son, the Lord Jesus Christ, the Fulfilment, and the Consummation of all spiritual generations,. In the generations, from Ishmael to Joseph, these may be said to reveal the natural way of Sanctification and Consecration through the earthly mother, by Egypt and the Law; from Abraham to the Lord Jesus Christ it is the spiritual way that is followed; and thus, by the law of concurrence, there is a great Spiritual fulfilment in Abraham, and the Consummation of the Spirit and the spiritual in the Lord Jesus Christ. The conclusion that the student will reach is, that this Revelation of Principles of Being, of Realms of thought, of worlds of organic creation, of development, and of recurrence and concurrence cannot be the work of chance, the efforts of imagination, the gropings of the intellect of man after truth; they are fundamental, constitutional, and the revealed Mind of God by the way of Science; and, the least that is expected of every thoughtful man and woman is, to follow up, and further develop the great spiritual vision of truth that is now the Possession of mankind.

The student requires to pause here and try to conceive what this education, this quest means? How it reveals limitations? How it reveals a pathway upon which the Light of Truth shines? How Being is thought upon as sacred, as God; and, therefore, not to be reasoned about by man as if he could understand Essential Reality. It is Faith and Faith alone that holds the Key that opens the door, and permits the devout thinker to enter in and perceive that this vision is true and real; that it is not reasonable to doubt, or deny it; God, and the Name, are Realities, they are the only Realities. God, and the Name suggest this thought, that God is the Ultimate; but, by the

Name there is a Way of Becoming, a Hope is held out for man: and as men know the Lord, the Christ, has in Himself the fulness of the Godhead; and thus, to think of Him as the Revealer of God is not out of place. What the story of Creation teaches about Becoming is that the Holy Spirit in Christ is the Revealer, the Creator, the Lawgiver; and, that the whole creation is subject to, and is the production of, the Holy Spirit. This is conceivable as the Way of Becoming; of the Revelation of Faith, Hope, Patience, Love, Power and Wisdom; and, it is here that man comes in, as God's child, to think upon God in Christ; the Holy Spirit as the Gift, the Effulgence of Christ; and, in what way, the child is going to discover the image of God in his own being and becoming. The thought has been suggested that man as spiritual is free, intellectual and moral; thus, the possibility of error, sin, and evil is admitted; and, the option of taking either of two ways is his inheritance; he could choose to know and do good only; or, he could choose to know and do what is both good and evil; and, what history proves is that the fatal choice was to know good and What was involved in good and evil has been made manifest in history; and, at the present time men are reaping the fruits of that choice, as symbolised in the Tree of good and evil. To some extent science has followed in the footsteps of Revelation; the Light is now shining upon the Way; the Truth is being revealed in Divine order and Law; and, the Life is living in those who are alive in Christ and are being transformed into His image.

As students know, wise men in the past have not been satisfied with the knowledge they have gained about the physical world; about the psychical world and its mysteries; about the moral world and its duties; and about the spiritual world with all its blessings and privileges; they have innately, instinctively, intuitively and intelligently tried to extend their range of vision into what is known as "the last things." What this means is that man is so constituted that his physical environment does not satisfy his spiritual cravings and aspirations; and, thus, he constantly tries to transcend his limitations by thinking upon, and reasoning about, such subjects as, the day of the Lord, the Kingdom of Heaven, the City of God, physical death, the future life, immortality and the Consummation of all things. What the true and right moral

man would be inclined to say about such subjects might take this form: if I am only patient and teachable, in due time, I will develop in knowledge, and, all such subjects will become personal knowledge, when I have attained to the image of God. The sinful fallen man, self-conceited. and self-assertive, would be inclined to think that patience and teachableness are not required; man is so constituted. so intellectual, that he is able to solve all such problems by his own powers, therefore, arise, and take possession of this world that lies beyond the veil of the senses. than done, as men have discovered; what appears clear now is that they would not recognise their limitations. and so at every new stage of development, they have tended to assert self, and failed to know and understand the lessons they were being taught. This may be illustrated by the story of the Jews, their puzzling question to the Lord Jesus Christ about the physical resurrection; the wife with so many husbands; and, who would be her husband at the resurrection. As stated, the questioners did not believe in the resurrection, and thus, the question was not put to gain knowledge of truth, but to shew how clever they were in putting a question that could not be answered. What arises out of the question is of great importance; it may all be summed up thus: corrected ignorance; error in modes of thought; want of spiritual knowledge; and utter want of perception and conception as related to the Power of God. The question of the resurrection of the dead from the standpoint of a Sadducee was one thing; but, the Scriptural truth that God is Life and the God of all the living is a great cosmical truth, that sweeps away all the foolish ideas and theories of wise men. In entering upon a very brief study of these subjects it is well to keep in view man's ignorance and his physical limitations to the world of the senses: his proneness to error in his ways of thinking; and how little men have really known, of real value about the Power of God, and the far-reaching spiritual conceptions that are to be found in the Bible.

In the light of Science can anything new be suggested, worthy of consideration, about death, as related to the Power of God, and, to God as the Source of Life? This thought is worth following out: "The Day of the Lord" is come; the dissolution of matter and energy by Science has taken place; the Fire of the Spirit, and the Light and

Life in the Lord Jesus Christ have been revealed in His glorified Body, and thus there are new reasons that can be set forth for the study of such a subject. The Power of God, in the correlations, and the conservation of the physical forces do bring to men a message from God, and what they say is this, Beware of ignorance and error; if men have been taught of God how to dissolve the universe of matter, then, is it so very strange to think that He is able to transform man from his state of physical degradation, and limitation, to spiritual likeness to the risen, living Lord Jesus Christ? The question at bottom is not one of the physical matter and energy of experience; it is of Divine Forces, and How the Holy Spirit can use them. The question of Life is transfigured and what living men can see is the Living Christ, the Source of all Life. But what about the law of development? Even here Science can throw in a ray of light by putting this question: If by the great law of Recurrence, the life that has been under the law of Development for innumerable ages, can be summed up in the infant in the womb, in nine brief months, then what about the difficulty, as related to God, in the change from time life to eternal life? What has to be noticed here is the difference in the outlook to-day in the light of Science, as compared with the infancy of men and of mankind. Infants cannot think of their parents as dead, as non-existent; they say they have joined their fathers, they have returned home, and it is the privilege of the children, to wish them a good journey, to provide them with food for the way; and, as in China to cultivate the spirit of ancestor worship. To them the dead are not dead but still alive: and this is how innately and instinctively, they interpret the Scripture, "God is not the God of the dead but of the living."

In the Psychical World, the problems of thought may arise n the thought that death ends all consciousness of existence, or, if there is a future life, Is it an extension of the present life? Does the psychical body survive the dissolution of the physical body? Is it immortal? Is it semi-conscious, or fully so? Is it a question of transmigration and of re-incarnation; and, if the Spirit with its mental body is separated from the physical world, Who are the guides who will call effort these infant psychical beings, and show them the way in the unseen world? If they are good infants, will they go direct to Paradise and bliss; or,

if they are of the evil one, will they pass to Hell, Hades, or Purgatory? What can be found in all such questions is ignorance, gropings in the dark, instinctive hopes; and, those who think they are more wise than their fellows, will talk about astral bodies, about spirit affinities, about the spiritual world and the spirits, and even declare that they are mediums through whom the spirits can enter into communication from the other side with those who are on this side. All this may be very interesting; there may be a measure of truth in all such subjects; but, it is well known that the sacred Scriptures do not encourage such studies; they teach men that they are dangerous; that those who think themselves forsaken of God, and can get no spiritual messages from Heaven run after such mediums; and, mediums have confessed that there is the danger in such matters of derangement and insanity. Perhaps, the most serious aspect of this form of evil is that the thinkers do not realise their spiritual danger; they are like children living in the dark psychical world of the Mind of man, or of mankind; there is a double refraction of the Spirit; there is the Mind-Life of darkness; there is no true consciousness of divine order, of law, and of limitation of the spirit, to the small world of the physical body. What Science seems to suggest in connection with this subject is that it is well to avoid all guides who do not value the Scriptures as a Divine Revelation of Grace from God to man; to study order and law; to try to get the right spiritual attitude so that the light from heaven may be perceived and conceived within the Mind; above all, to study what is involved in spiritual personality in God, and, in man created in the image of God. It is when personality gets blurred that there is the danger of falling into the maze of Pantheism and of Gnosticism; and, assuredly men will find no comfort or enlightenment in transmigration, re-incarnation, and in the Vision of Nirvana. The conceptions in Parseeism are more sane: there is much truth in spiritual conflict, in dualism, in good and evil; but, perhaps the most valuable teaching upon this subject is that of the history of the children of Israel, wherein they erred from God and law, and in what way they were punished in Egypt, in the Desert, under the Judges in the Commonwealth, and under the Kings in the Kingdom.

In the Moral world the thoughts are carried into the

world of Man and of Mankind; and, here it is seen that the Intellect is the culprit throughout the ages. The Recurrence here takes a great sweep, and, it includes all that has been suggested as related to the physical and the psychical worlds. This is what might be expected, because, it is in this world of thought that man comes to his kingdom, takes up the reins of government, tries to create a constitution of his own, and does his best to live in, and extend his dominion in himself, in the family, in society, in a nation, and in a world-wide empire. In all this there is nothing to complain about; it is all involved in the creative endowment, that man is lord over nature; that the psychical is to be subject to the moral; and, that man, because, he is in the image of God is to reign righteously. This is the ideal, and the real, kingdom of man; but, what follows is that man loses the crown of righteousness; he becomes degraded; appetite, lusting, ambition, and selfassertion destroy the constitution; there is the aiwful act of disobedience and rebellion, and from that t me the heaven in the earth is changed into a hell, where chaos is found; and the devil reigns supreme by the desire to possess and enjoy; by carnal passions that arise through fleshly lusts; and, in that pride of life in wealth, power, position and earthly glory that has been the curse resting upon man and mankind. Here the Day of the Lord, as Judgment, faces man; here the serpent sin uses its poisonous sting; here the monster death claims his victim, and here man in his agony cries out for deliverance from such tyranneous diabolical enemies. Deliverance, says the devil through intellectual pride, certainly, it is quite simple all you have got to do is to gain knowledge, enlightenment, and then the darkness will pass away, and you will reach rest in the land of Nirvana. The Brahmins tried this way until they wearied themselves in the conflict, then the suggestion came that the position was hopeless, the curse was to be found in Karma, and the way of salvation was by knowledge, self-renunciation, asceticism, by becoming a Buddha, and thus reaching Nirvana. What the devil suggested in all this was that life is a curse not a blessing; and, so the remedy was to be found, for all the ills in life, by ceasing to live, only this could not be done by suicide, because a man is only like a ray in the refracted spectrum, a drop in the great ocean of the living. It is a strange

thought to contemplate that such a vision, a delusion, should capture the acute intellects of the East, carry the peoples into captivity, and leave them there under the heel, not of light but of darkness, not of freedom but of bondage, not of a spiritual world with one true God, but under the dominion of many gods, and all these in the scale of creation subject creatures of the imagination, gods created by themselves after their own likeness. The Parsees, it is conceived, hated this conception of life and death; to them the conflict was personal; it was dual powers that could not become friends, and thus the devil will overthrow the reign of God, the Good; or, God will destroy the devil and put an end to the kingdom of dark-The thought here takes this form; in the very heart of the human race, the Hope of Life destroying death could not be abolished; the conflict must be long and strenuous, but Messiah will come and He will kill death; the Sun of Righteousness will shine in glory and then the kingdom of darkness will pass away. Death to the good will be the narrow doorway that leads to Paradise; but death to the evil will be judgment, punishment and Hades. It cannot be said that Greece or Rome throw much light on these problems: and, apart from the Bible, what the student feels is that he is wandering in a strange land, conversing with men who are conceited enough to think that they are very wise, and know all that is worth knowing about such subjects; or. so great and powerful, wealthy and wise, that they actually possess the kingdom of man, mankind and of this earth; and that such questions as death, a day of judgment, a future life and immortality are creations of the imagination which are not of sufficient importance to require their consideration.

It is in the spiritual world that these subjects have been studied, not scientifically, but seriously, and as of real importance for the sinful children of God. What Christians believe is that the Lord Jesus Christ is the Messiah of the Parsees, and of the Jews; that He has overthrown the kingdom of the devil and destroyed the power of evil by Divine Grace and Love; that He is the Sun of Righteousness and Light from Heaven; that in Himself Life came into conflict with sin and death, and that in doing so He crushed the serpent's head. Sin lost its sting, the domination of death was ended, the grave was no longer

victorious, and out of the prison of the grave, and the brain of death, there sprang up a new form of life and immortality, and, this is the Christian Gospel of glad tidings to mankind. The difficulty that students find in the study of this subject appears to come in here, they do not give sufficient attention to the Power, the Life, the Knowledge, the Righteousness, the Wisdom, the Goodness, and Holiness of God, as involved in the Grace of God in Jesus Christ, in His Life and Death of Self-Sacrifice and all that these things mean, as revealed and explained, by the Holy Spirit. The Vision of Truth runs on throughout the ages; the law of Development requires careful scientific study; the law of Recurrence must be applied time after time, and at last, the student can only exclaim What a fathomless wealth lies in the wisdom and knowledge of God! How inscrutable His judgments! How mysterious His methods! Whoever understood the thoughts of the Lord? Who has ever been His counsellor? Who has first given to Him and has to be repaid? All comes from Him, all lives by Him, all ends in Him. Glory be to Him for ever, Amen.

The thought may be suggested here that light may fall upon the science of last things by the careful study of the Beatitudes, because in them men find the Way of Life, Light upon the Way, and in what way the light shines more and more clearly to the perfect day. The root thought to learn is that "in Adam all die"; and, that in Christ there is life for all; but, the two ways are those of death and life, and, it is out of death that the Life Eternal comes. The new man in Christ renounces self and all worldly forms of wealth; and, the exchange is remarkable, it is to inherit Heaven. Sin and death put in their claim of lordship; the claim is rejected; there is sorrow on account of sin in the past, and the sorrow is changed into joy. The Christ-child is meek and lowly in spirit; but, this very spirit of meekness is to be conceived as Heaven taking possession of Earth. The Christ-child thrives, developes, inspires Heaven, and, aspires after Righteousness; and thus, the Mind of the child will not rest satisfied until it is filled with all that is heavenly. What all these precious gifts of Grace mean is that the child, by the Spirit of Christ, has the Christ-like Mind, and here arises the risk of conflict. it may be of loss, because the man is now, in a sense, thrown upon his own resources; and his future depends upon the choice of being merciful even to the unmerciful; or of being unmerciful and not like Christ. The Christ man, being merciful, is now moved to desire purity and holiness, because, without this the vision of the Face of God is not attainable. The Christ man being merciful and pure of heart, having seen the Face of God, desires to be like God and Christ, and works for reconciliation and peace in all the children, and, in the family of God everywhere. The climax of the Christ life in man is when he is persecuted, reviled and put to death for Christ's sake, but then the reward is joy and gladness, the Kingdom of Heaven and the Life Eternal. These are the "last things," which are summed up in the Christ Life in a man; there is no day of the Lord and of judgment to be feared: death is dead through Christ: the life eternal is possessed and enjoyed; and what Heaven means, as a Kingdom, is the Salt of Divine Grace permeating mankind, until it becomes radiant with Divine Glory, and, is realised by all mankind as Light, Life, Grace and Divine

In this quest students will do well to think upon some of the varied ways that the harmony and unity suggested may be summed up. These may all be conceived as syntheses; and, they will be expressed after the order of development that has been followed:—

In the Bible there is a record of Creation in Genesis Chapter I. The order of development is interesting and instructive, and, the spiritual interpretation will take this form. The Revelation of the first day is that of God, as the Creator, as existing in the Beginning; as the Creator of the Light that is good, and, with the light there is darkness; there is a division between them and they are named Day and Night. The conception here is the unity of God, but, in this unity there is possible duality; and, it is possible the dualism of Parseeism can be traced back to this revelation. The Revelation in the second day is summed up in the Name, Heaven; and, here the thoughts turn to the Son, the Christ, the One who brought Heaven to Earth. The Revelation of the third day is that of the Holy Spirit, as the Spirit Power that knows; and, that brings order and law into operation in the universe. The Revelation of the fourth day is the universe in all its glory, as the

expression, the manifestation, of the Work of the Spirit and of the Mind of God the Creator. The Revelation of the fifth day is the intellectual vision of Truth, as related to the sky and the seas, to the fowls that fly, and to fish that swim; thus indicating the great sweep of intellectual power that will be required to study this earth, the heights above and the depths beneath. The Revelation of the sixth day is that of the creation of the lower creatures, and of man their lord and moral master: and, man is in the image of, and represents, God, from Whom he has received being, becoming, power and dominion. The Revelation of the seventh day is that of Rest; it is the day sanctified for rest and the worship of God; and, the question for the future is, How will man act as God's vice-gerent? Will he find Rest in God in the Spirit of Love, Gratitude and Obedience?

Along with this original vision of Creation there can be studied the conclusions of modern Science as related to Principles of Being. The first Revelation of God is, Almighty Power, or the Principle of Force, with all that is involved in such a conception in the light of Science. The second Revelation is that of Christ as Life, as Heaven, and as the Source of all life. The third Revelation is Spirit, the Power that knows; and, all forms of knowledge are derived from the Holy Spirit, the Fountain of all knowledge. The fourth Revelation is Mind, and Mind-Life, and here the subject becomes very complex; because, there is involved in it the Mind of God, the Mind of Christ, the Mind of the Spirit, the Mind of a man and the Mind of mankind. The fifth Revelation is that of Intellect, of Wisdom, of the knowledge of true relations, of a cosmos as compared with a chaos. The sixth Revelation is that of Moral Life, the relations of knowledge of persons, and of all that is involved in the Fear, Love and Service of God; and, the duties and obligations which men owe to each other, as the children of the Heaven-Father. The seventh Revelation is that of Grace, as Love, by which the sinful and the erring can be saved. Here God Rests in His loving Grace and all His sinful children are invited to come to the Saviour, and in Him to find rest for their souls. The eighth Revelation is expressed under the term, the Sacrifice-Life, the way of Reconciliation and Peace; and this Life is, of all forms of Life, most difficult: because there is involved in it,

through sin, suffering and sorrow, self-renunciation, and all that is typified in the altar of sacrifice, in the Cross of Christ. and of self-denying service for the good of others, so that they may be delivered from the cursed way of evil and enabled to walk in the way that is true, good and gracious. The ethical children of the Adam race have a peculiar aversion to this Sacrifice-Life, as related to God, to Christ, to the Holy Spirit, to man and mankind; but, there is no doubt, as men know well from wide experiences, it is a most serious matter to despise, reject, or trample under foot God's moral laws; there are consequences, legal and penal, which must be met by sinners and offenders. truth here is not that man can suffer, and save himself: it is that God, the offended, meets the penalty, of what is named death, so that reconciliation may take place; and, this is Divine Grace, that God, through His only Beloved Son, suffered the penalty, and thus as Saviour, redeemed the world.

An order of development will be found in the generations from Heaven and Earth to Terah, including Abraham and Isaac. As these are now understood all that is necessary here is to show that the generations follow a definite living order; that they synchronise with the Beatitudes, with the Creation series of days, and with the related ultimate Principles of Being. What followed the Fall, sin and death, as related to God, was the new life in Christ; the germ being in the Heavens that enter into relations with the Earth, and this conception is summed up in Regeneration. The new life from Heaven, Becoming, is known as Incarnation. The Adam race is the earthly womb, in which this takes place, and, it is, in historic descent, in Enoch, the seventh from Adam, that this typical event is realised. What follows Incarnation is Salvation from the abounding evil that is in the world, by the Spirit, and this is the great Revelation contained in the generations of Noah. The Saved, the generations of the sons of Noah—the Mind of mankind—become the heirs of Salvation, and they enter into Possession of their inheritance, the Earth; and, it is known that subsequent history is summed up in the descendants of the sons of Noah. The generations of Shem represent the spirit of intellectual enquiry into the Name and the Nature of God, the Merciful, as the way of Illumination. The generations of Terah represent the intellectual moral and spiritual developments of the age, then near its end, and the question of Purification. Haran, as dying in Chaldea before the new day had come, failed. Nahor, as starting upon the journey and stopping half-way, came short and stayed in Syria in the new Haran. Abraham, the spiritual, by Faith, in the Spirit of Sanctification, is seen going forward until he reached the promised land. It is in the story of Isaac, the journey to the mount of God, the Substitute and the Sacrifice, that there is Consecration, Hope and the fulfilment

of the Divine promises to Abraham.

The student will here try to realise all that is involved in these generations; the Life from Heaven, in all these forms germinally, has brought about a unique position, and a unique man in the history of the world. This man Abraham is the consummation, and the fulfilment, of all the past as summed up in one word Faith; and, what is still more wonderful he becomes the father of all the faithful; the prophetic pre-figure of the age that is come,; and, it is in his seed, in Isaac, the beloved son, and in the Lord Jesus Christ, that the promises of God are fulfilled, as the Hope of mankind. Remembering this double summation and fulfilment in Abraham, and, in the Lord Jesus Christ, it will not be out of place to think upon the next syntheses, in its order of development, as it may be discerned, in the Spirit that is to be found in the Lord's Prayer. The first petition in the prayer, in which the Lord, the Saviour, the Holy Spirit, and all who pray in spirit and in truth, is to be conceived as uniting, is an appeal to God, the Father of the The Father is conceived as "in Heaven," whole creation. in Christ, in all that is heavenly in all that has Life from Heaven. The second petition in the prayer is that of holy reverence so that the Name may be hallowed by all who utter the prayer. The third petition is for the coming of the Kingdom. The fourth petition is for Possession of the Spirit, and that in the Kingdom in Heaven and on Earth, the Will of God may be obeyed. The fifth petition embraces the thought of dependence upon the Father, for daily bread, for the Bread of Life, and, for all blessings, equivalent to bread, that man requires for Illumination. The sixth petition is for forgiveness of debts, for pardon and Purification, and for likeness to God in His Spirit. The seventh petition is for teaching, leading and guiding in the way of

Life, for Sanctification, and for Grace to be kept from being tempted. The eighth petition is that of deliverance from all the powers that are evil; and, all these blessings are prayed for because all the children of God the Father, recognise that the Kingdom, the Power, and the Glory are to be ascribed to God alone, the Creator, the Benefactor and the Redeemer of mankind.

Another syntheses may be conceived as the Revelation of the Mind of God, as it is revealed to men in Abraham, and in his family, his children, and his children's children, in the tribes, the nation, the Commonwealth, and the Kingdom of Israel. This subject has already been under consideration, so that all that is now necessary is to refer to the order of development, and in what way it harmonises with the Principles of Being; with Life in the generations; and with the Spirit in the Lord's Prayer. The conception is that in Israel from Abraham to the Captivity, the Revelation is Psychical; it is the Mind of God as fulfilling His Promises; as working out His Purposes; as making known what is involved in the Mind of a man; the Mind of a nation; and the Mind of mankind, under earthly conditions. perceived in the story, and conceived in the psychical phenomena, is one thing, it is a great pageant that covers more than a thousand years; it is not God's Ideal, as Ideal, it is Heaven as brought into relations with Earth; it is not the beloved Son; it is as Ishmael and Esau. The analyses requires much study; the anatomy is very puzzling; but the children fulfil their missions; and what the syntheses reveal is, in what way, through all the processes of history God is working out His purposes of Grace that are not to be limited to Israel, but will become the means of blessing to mankind. The first Blessing is that of Faith as summed up in Abraham, the father of all the faithful. The second Blessing is that of Hope, as typified in Isaac, and through him the Hope of Israel and of Mankind. The third Blessing is that of Patience by shewing in what way the Spirit of God patiently trained and taught Jacob; and, as the result, changed him from being a supplanter, to becoming Israel, a prince with God, in power. The fourth Blessing is that of Love, as so fully typified by Joseph who was hated, rejected and persecuted by his brethren; but eventually became the Benefactor of Egypt and the Blessed ruler over the world. Here it is well to remember how grievous it is in

God's sight to sin against Grace and Love; for the children of Israel it brought about the penalties of degradation, of bondage, and of tyranny, for a long period in their history. The fifth Blessing comes through Moses and the Redemption from Egypt; when the Day of Grace and Mercy arrived, then the children had suffered for their father's sins, even unto the third and fourth generation; but, with God there is Mercy and forgiveness so that His Name may be feared. What this Blessing stands for is Mercy, Deliverance and Illumination; it is a new birth, education and training; it is Ishmael with a slave Egyptian mother; with Faith in God for his father; his home is the desert places of the earth, and his spirit that of war and hatred. This is the mystery that is in Ishmaelitism in all ages, and under all conditions; what the Intellect of man desires is freedom, and knowledge of good and evil; and the result is loss of freedom; another form of bendage; subjection to the senses and to intellectualism; the victory of evil over good, and death in the Desert. The central Blessing of God, in the realm of Mercy, is found in response to law, and this is summed up in the ten Commandments. The first is the Absolute Supremacy of God over all other gods; the greatest truth in the universe as a protest against idolatry. second aims at a true conception of God, and of His Image, as opposed to the many gods of heathen nations. He is the Just God toward evil doers; but, toward those who love and obey His laws, He is merciful and gracious. third is a protest against the vain sinful conceptions of idolaters; of the spirits in their gods, as compared with the Holy Spirit, the Revealer of the true, the living God. The fourth is the sign that links and unites the true worshippers of God, as one family, the secret is Rest in God, because, this is the true Sabbath. These form the first table of Law as related to God; the second table deals with earthly relations, the fifth being the binding link, as love and obedience to parents, through whom life is derived. Loving obedience is the root thought in families, societies. and nations; this is a Blessing with the promise of long life; it is the Light shining on the pathway; it is Heaven brought down to Earth. The sixth is Law as opposed to hatred and murder. The seventh is Love and unity in the spirit of peace, as opposed to adultery and divorce and unhappiness. The eighth is the spirit of gratitude, as

opposed to selfishness and self-seeking under any form of theft. The ninth is the spirit of truth as opposed to the spirit of lying and all unrighteousness. The tenth is the spirit of contentment and thankfulness, as opposed to the covetous spirit which is never satisfied; that evil spirit so well known as selfishness. The syntheses of the first table is all summed up in Love to God and rest in Him. The syntheses of the second table is found in mutual love among men, where all love, honour, and serve in the spirit of love. This is the true remedy against all forms of Ishmaelitism; it is Heaven regnant in the Earth; it is the ideal moral law; and, thus the Divine Law of Love, for in Love there is no law as legal or penal. The sixth Blessing is the vision of Ishmaelitism, or intellectualism, as dead; and, what survives is Faith and Salvation, Peace and Purification: it is the vision of Possession and of Illumination, when this disturber of Israel is dead. This is the prophetic spirit in man; what is here seen is the ideal as involved in the psychical; but, there is another enemy, many enemies, to be met, fought against and overcome; and, this is the story to be interpreted in the books of Joshua and Judges, as related to the Commonwealth of Israel after possessing the land. It is the old old story of moral failure; of strong vigilant enemies; of degradation and idolatry; the end being moral chaos, and bondage, under those terrible enemies the world, the flesh and the devil. The seventh Blessing is linked with the name of Samuel, the prophet, priest, ruler and judge over Israel; but, as men know, the people rejected him, and through him the God of Israel; choosing, in their folly, an earthly type of king, a man like Saul. How similar this story is to that of a later age in Jerusalem; as the fathers did, so did their children; they rejected the Divine King of Israel, and when rejecting Him said, "We have no King but Cæsar."
The eighth Blessing contemplates civil war; two kings in one kingdom; the earthly ruler becoming weaker and weaker; the true King growing stronger and stronger. The parable reveals, in what way, even under persecution and earthly power, the curse rests upon all that is earthly; whilst the purposes of God are fulfilled by growth in Grace, by knowledge, and by seeking first the Kingdom of God and Righteousness. The parable speaks for itself; the harmony, unity and psychical glory attained, soon passed

away, and the end was division, strife, war, idolatry, and

captivity.

Another syntheses may be conceived as dealing with the Intellect and with intellectual knowledge of every kind from simple comparisons up to the highest results of modern Science. The thought here is not the history of the Intellect, but rather, How ought the Intellect to place itself in its relations to all forms of revealed knowledge to gain true wisdom? The conception reached is, that the Intellect is a most useful servant, not the master: that it is creature not creator; that it may be devilish in its perversions of thought; or, it may become a cherub radiant with the light of truth. How is the Intellect to be kept within reasonable bounds, so that it may not pass its limitations and get lost in the unlimitable? The sober, scientific Intellect will see that knowledge can only come through asking questions; therefore, every questioner, following the quest after Truth, will confess ignorance, and be only too glad to get a rule to follow which holds out the prospect of attaining, and possessing, true knowledge. The questions, as forms to use, may be put in this order: Whence? When? Why? What? How? Who? Whereunto? Whether? The order is that of Development; it is asking after the Cause, the Beginning; and by definite steps it is trying to reach the End. If the student asks the question Whence? he is supposed to mean that he is enquiring as to Cause, Being, the One, or God. With the knowledge now possessed, he will not stay and reason about the Ultimate One, but at once frankly confess that the Intellect cannot relate the unrevealed, and the unrelated; the Cause is there; it is the Fact behind all facts, and this has to be believed, doubted or denied; but, to make an absolute denial appears to be contrary to reason; and, those who have tried to reason in this way have failed to find a good foundation for their knowledge. If the question When? is asked, this introduces the thought of time, and of development. It includes the thought of Cause and of Heaven, or, of God and Christ, or of Being and becoming; but, beyond simple comparison and difference, of Ultimate, and related Ultimate, there is at first no rational knowledge. Of course the question sign historically passes beyond this stage, it fixes relations of dates of events, as related to other dates and events; but, Cause and Time, are the Facts which produce effects, and the Eternal en-

vironment in which they are found. With the question Why? the thinker is dealing with motives with the Spirit of God, and the spirit of the enquirer. He finds everywhere what he names order and law; and in childlike innocence, he cannot do anything else but utter the cry, Why are effects so arranged, and Why are motives hidden from view in the objective manifestations? The scientific child jumps to the conclusion, that he is studying a game; that he is playing with a person, he has found a Thinker and seen His footprints; and, the One he is trying to play with must be like himself: or He must be like the inventor of the game. This is an important perceptive advance, it amounts to this, the identity of Spirit that knows. The enquirer could not rest content with motive, with asking Why? There comes the spontaneous cry. What? in addition to Why? Here the attention is turned away from motive to fact, from Spirit to Mind; and the vision seen is wise Brahmin children in the dawn of history; the young men of Greece; the sage greybeards of modern universities; and, even scientific thinkers and workers, repeating the parrot cry, What? What? WHAT? It is the scientific thinker that emphasises the question How? He says, there you are all of you, working in dark places, with not sufficient light to see what you are doing; age after age you have been evolving out of your own mind's deductive theories, that are all different, in which there is no harmony or unity, and you are so foolish as to believe that you are actually wise men, and altogether superior to common sense people, when they laugh in your faces and call you dreamers. The scientific thinker says, if you are in earnest in asking the question How? then come out into the sunlight; follow the way of inductive thought; prove every related condition in every realm and world of thought; and when the thinkers agree about the way of development in Nature, in Man, in Mankind, and even in Heaven, then come back and you will find a satisfactory answer to the question How? The game of asking questions becomes intensely interesting at this point because it is here that a great discovery takes place; the enquirer had forgotten all about his playmate, when in the light he sees in front of him a Divine Face, and at once he crys out, Who? Who are you? The reply comes in a loving gentle voice, Do you not know Who I Am? Have you forgotten the pleasant

games we played together in the dark? Did you not expect that one day we would meet, and, that I would answer your questions? In plain words, the question Who? brings into the problem of life the Lord Jesus Christ and when He comes it is not only to solve intellectual problems about knowledge; it is to ask questions about the Moral-Life and duty. His questions are not about the ethics of life and earthly teaching, but about the Moral-Life in the soul, in the family, in society, in a nation, in the world. He becomes the Questioner in place of the student; and these are the questions He asks: Do you know that the summation of all law is Love to God and Love to man? Who has obeyed this law? Who has disobeyed it? Who are the people that have walked in the sunshine of the Moral way of life, in Love, Kindness, Obedience, Temperance, Righteousness, Courage, Truth, Goodness, Justice and Divine Grace Love? Who are the sinners who have hated one another, been cruel and unkind, selfish, disobedient and intemperate, lovers of evil and friends of the devil. liars. workers of iniquity, unjust, unmerciful, and the haters of Divine Love? What is history but a record, an awful record, of autocratic pursuit of power and greatness, wealth and personal glory? Page after page filled with the horrors of hatred and wars, cunning and cruelty? What is the Story of Grace and Sacrifice, but a long-drawn out revelation of the Love, Mercy, Patience, Goodness and Grace of God toward His sinful erring children? Who among the sons of men are going to step to the front to challenge, condemn, and overthrow the powers of evil? Will the autocrats, the bureaucrats, the possessors of wealth and of high position do so? Will the democrats, those who are poor in this world's goods, discover the sources, and the streams, of true wealth; and, will they try to bring to men God's Kingdom of Truth, Righteousness and Peace? Will they waken up in this day of dreadful carnage so full of all forms of evil, and declare that, by the Grace of God, they are looking for the coming of the King; and, that they are ready and willing to serve Him in His Kingdom? It is now the student's opportunity to turn round and ask this question Lord Who art Thou? The reply comes, I Am Jesus, the rejected, the persecuted, the dying One Who crushed the head of death, the Eternal Life, the Beginning and the End. Who Am I, here, and now, in the melee of

this world's anguish and trouble? I Am "the Man of Sorrows; acquainted with grief"; I Am, do you not understand, Me? The Man wearing the crown of thorns, carrying the heavy cross, ever being crucified by sinners, and by some who think they are saints. I Am. O terrible destiny. the King of Grace and of Heaven, and I must continue to reign with this My Insignia of Suffering and of Sacrifice, until all My enemies, the world, the flesh and the devil, are conquered and destroyed. Who Am I? If only the eyes of men were open to all that is involved in Grace and Sacrifice, their hearts would break with shame and pain, because they would see plainly that through ignorance, and evil influences, they were committing the most awful of crimes, because, it means this, and nothing less, they are behaving toward God the Father in Heaven, Divine Love in Grace, as they have been dealing with Me. Who Am I? The Man, the King and the Sacrifice for sin truly; but, the Day is coming, the Reign of Grace being ended, when I will appear as the Judge of all; but, about that Day, and that appearance, I will say nothing now, except this one word. Be ready for at such an hour as ye know not the King and Judge will surely come. There remain two questions to be asked, Whereunto? and Whether? To the first the answer would be to the Restoration of all things. by Divine Grace; to the casting out of humanity all things that are evil; to a Day of Judgment; and, to a new and better age of Love, Grace, Truth and Righteousness. To the question Whether? The answer is to the Kingdom of Heaven upon this Earth, as regnant in glory; and, to the City of God and the Vision of the Tree, and the River, of Eternal Life.

This synthesis leads the student in thought, back to the green hill-side and the Lake of Galilee; to the Blessed One as He utters the great truths about the Blessed Way, in which all who are blessed by Divine Grace are to walk. The important thought here is that men are not made blessed by thinking; and, blessing is not granted to them for doing; it is found in Being, and, this Being, at the root, is not the being of man, but of the Christ man he becomes, by Faith in the Lord Jesus Christ. The being, and the becoming of the Adamic earthly man is the great failure to attain to manhood; the being and becoming in the Lord Jesus Christ, the Gracious Man is to rise above manhood and to

attain, to the adoption into the family of Grace and the Kingdom of Heaven. It is utterly useless to think that the sinner can bring anything good with him into the realm of Grace; the very first condition is that of poverty and self-renunciation: this is the Blessed condition of all who enter the strait gate. There must be not poverty only but repentance as related to the past and all that is earthly; and it is by baptism with water that there is a new birth, and life, and comfort. The child requires to be meek. gentle, patient and teachable in spirit in this new world of becoming like Christ. But if childlike in spirit and taught by the Holy Spirit, then the outlook is that of entering into a divine Possession that is divinely Righteous. To be, and become, such an adopted child is a Blessed privilege; and, it is very important that the child should be like the Father and the elder Brother in the spirit that is loving and merciful. It is good to be merciful in spirit, but what a Blessing it is to be, and to become, ever more pure of heart, because, with this virtue, there is granted to the child the beatific vision of the Face of God. To be a peacemaker in this world is a great Blessing; because, think of the result, it is actually to become a child of God, the Heaven-Father. the Peacemaker, and the brother of Him Who came from Heaven with the message and Blessing of Peace to mankind. How pleasant it is to live with, and to follow those, who cherish the spirit of Peace; but, what about this world and earthly men, and reviling, hatred and persecution even unto death? Cheer up, be of good courage, rise above all such distractions in life, has He not promised to be specially with all those who suffer to refresh them with joy and gladness on the way and to bring them home safely, even though the passage be through the furnace of fire to the life eternal. There is no real cause for depression, or disappointment, the Salt is purifying, and the leaven of Grace is working in the world; and, in due time, the radiant Light from Heaven will be seen, and men will discover that they are in the Kingdom of God.

Another syntheses may be considered as Days of the Lord, or of Judgment. In the Days of the Lord the thoughts will turn to what is known as Causes in history, when judgments were delivered upon men and their works, out of which there arose new dispensations of Grace. Linked with the thought of Judgment, there is the thought

of Grace and of Mercy, and all such Days, have the aspect of Suffering and of Sacrifice. For example, there is a Day of Judgment upon the Adam family when Cain killed his brother Abel; the results being a division in the Adam race, the Cainites, or Turanians, who migrated to the far East; and the Sethites who remained in their homeland, The judgment upon the former was dispersion and outlawry; the Mercy and Grace to the race of Seth, is found in the germinal conception of Incarnation. The second Day of the Lord can be conceived as taking place in the days of Noah, when Judgment came upon the race of evil-doers, who, it is stated, worked "evil only and evil continually"; their punishment was death by the Flood; and the Mercy and Grace was Salvation to Noah, his family and their generations, who entered into their Possession and inherited the earth. A third Day of the Lord takes place in the days of Nimrod, the mighty hunter, and the attempt to build the great tower that would reach heaven and become the centre of an earthly empire that would include all nations in the worship of Bel, as opposed to the Almighty God; and, the result was the confusion of tongues, another dispersion in all directions; and, in Mercy and Grace, the Migration of Terah and his family toward the promised land. A fourth Day of the Lord is conceived as taking place, in the land of Egypt when the Egyptians were judged and punished; and, Mercy through the Grace of God was bestowed upon Israel by the great Redemption that gave birth to a nation and to a kingdom of God. A fifth Day of the Lord can be seen in the Captivity of Judah and Israel in the East, and in the Fall of Babylon; they were condemned and punished on account of their idolatries and disobedience; and, through Persia, Mercy by Grace was given to mankind by the Restoration of Israel. A sixth Day of the Lord is said to have taken place in the days of our Lord, and in the early days of Christianity, the judgment falling upon the Jews and upon Jerusalem, with this result that they have lost their capital and their country, and they are still scattered over the face of the earth; the Mercy of God at this crisis has been seen in the proclamation of the Gospel throughout the world. A seventh Day of the Lord, it has been suggested, took place during the dark ages as seen in the fall of the Roman Empire, the perversion of the Church of Rome, the judgment upon the

Papacy and the Western Empire; the Mercy of God in Grace is seen in the pre-Reformation movement, in the Renaissance and Reformation, and through this great movement, the division in Churches and States and in this way the downfall of despotic powers and the Revival and missionary movement throughout the world. Another Day of the Lord, a crisis in history, it is assumed, is being manifested at the present time, in a form that is world-wide in its effects, because what men see is, as many think, the final conflict between autocratic despotism on the one hand, and freedom, equality and brotherhood on the other, among all the nations of mankind. What wise and good men pray and work for, whether they know it or not, is the overthrow of the powers of evil; that judgment, condemnation and punishment may come upon all evil-doers; and, that through the Mercy of God, the Grace that is in the Lord Jesus Christ; and the illuminating love, wisdom, and power of the Holy Spirit, the Kingdom of Heaven, and the reign of truth and righteousness will fill the whole earth. There have been many thunderstorms of judgment in the history of mankind; and, good, wise, gracious men have this hope that when this storm is past, then the Sun of Righteousness will arise, the earth will be purified, the atmosphere will be cleansed and become health-giving; and thus, in truth, men will find themselves in the new Heavens, and in a new Earth.

It is not out of place here to suggest to thoughtful students that another syntheses is to be found in the Bible, it may be conceived as the Syntheses of the Spirit of God, contrasting what is of the flesh and evil; and what is of the Spirit and good. The quotations from the Epistle to the Galatians, are from a new revision of the texts and they read thus: "The deeds of the flesh are quite obvious, such as sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissension, jealousy, temper, rivalry, factions, party spirit, envy (murder), drunken bouts, revelry, and the like." "But the harvest of the Spirit is love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, self-control—there is no law against those who practice such things." The two points to note here, are that the evil results of sin are quite plain; there are no pleasant useful fruits to be gathered from the tree of evil; it is a painful story of degradation, disorder, disease, death and judgment. The fruits of the Spirit, from the tree of goodness and Grace are all good; they are ideal; and, they are spiritual. Here differences as male and female, men and women, are not to be found; it is the Man in Christ whose portrait is taken; it is spiritual perfection; it is the end of every quest, because, the Man is there and the questioner sees plainly, that, at last, this is what man should be in spirit and in truth; and this is what he will become by the working of the Holy Spirit. Begin with the highest and the best, the Spiritual, and the revelation is Love in man corresponding with Love in God. As united with Love, the root Power of all that is good and loveable; there is the etherial, heavenly body of Joy that is exultant, glad and happy. Over this spiritual body there is found Peace regnant in the psychical world, producing quietness, harmony and unity: and, the body in which Peace reigns is said to be Good Temper, that is longsuffering Patience, in conformity to, and in harmony with, all law. In the Moral body there is found the Spirit of Kindliness in all relations with those who are akin; and, this kinship is toward God, Christ and all men, because in the highest sense they are all akin, and the One Holy Spirit animates all. The body with which this Spirit is clothed is named Generosity, goodness, the heart of man; and just as the heart is ever pulsating in conveying the blessings of nourishment and health to the natural body so the Spirit, and the Mind-Life, are kind and generous to the Moral world. What is comparable with the Moral body is that spiritual Power in man named Fidelity, or faithfulness to obligations; to be unfaithful, a breaker of sacred promises. of treaties, is not conceivable under the reign of the Spirit of Christ; and as men know to their cost in these days, the curse of war rests upon mankind because there has been want of Fidelity, faithlessness, the shameful breaking of treaties. The body with which Fidelity is clothed is said to be Gentleness, or meekness, the very spirit of the Spirit, the true gentleman, the Lord Jesus Christ; Who is said, by the poet, to be the first true Gentleman that ever wore flesh." This Spiritual Man is not a phantom; He is a real person; and if, with the one exception, He is not to be found in history on earth, it is well to remember that many men and women have seen His ideals; they have tried to become what they have seen, and all such aspirants after the ideal of the Spirit, have done their best to cover themselves with the robe of Self-Control, of true temperance. This may be conceived as the Syntheses of the Spirit and the spiritual; it begins with God and Christ, it is the Spirit and the works, the fruit of the Spirit, and the end of the development as carried out by the Spirit is the return to God and to God-likeness, as the man is guided, regenerated, renewed, and, in the Spirit restored to the family of God

by the Grace that is in the Lord Jesus Christ.

1. In summing up this quest after Truth and Grace students should try to perceive not only the importance of the problems received, but also the outlook upon the whole subject, as related to the present crisis in history. Science, as true knowledge, has tended to bring thinkers back to facts; and, these facts are all becoming radiant in light, through all realms of thought, from Experience to Religion; from externals through ideals and general conceptions to spiritual The Fact that underlies all facts is God: and only a fool in the light of all that is known, will express the thought, "There is no God."

2. It is God that is represented by the thought of Almighty Power as unlimited; He is Cause and Creator, the Heaven-Father. This truth is universal, it has been recognized under many forms by all thoughtful men in all ages. From Power Life is derived; the Universe is a Cosmos subject to Law; by law processes and purposes become known; all forms of Life tend to become individualised; they are living microcosms in the light of the law of development. The thought involved here is, that as a formal conception, Life is the Firstborn Son of Power; they co-exist; but, it is also true that Spirit Power is the Father of Spirit Life, the Source of Life, and, it is in this

sense, by Faith, that the thinker is permitted, not to define, but to believe in the Lord Christ as the Son of God.

3. Power and Life, as forms of thought, are objective facts, but they are not, in their essential nature, physical or material; they have involved in them the very Spirit of God; in a sense, they are spiritual effects not causes. God may be conceived as clothing Himself with Power and Life; but, "God is Spirit," the Fountain of all Knowledge. When the spirit of man is in harmony with the Spirit of God, then man is in a condition to perceive spiritual truth and it is this knowledge, that Science and Religion conceive

to be the work of the Holy Spirit of God.

4. What follows this conception that God is Spirit, Life, and Power, is that God is Creator, and in Creation, the vision as seen by man, is that of sun, moon, stars and all creatures; the Universe in all its glory, as the revealed Mind of the Spirit of God. Creation is the involution, and the evolution, of the Work of the Spirit of God. As revealed by God all this is true, right and good; the facts, as spiritual, are all there for man to study; but, to him they are as objective facts; they transcend creature limitations, and he requires to apprehend the thought that within this fourfold universe of thought, it is God that

Reigns by Law.

5. Following the order in Nature the thought that arises here is, that Cause and Processes reveal Purposes; the conditioned creation is correlated with the Creator; and, the Creator can give, or withhold from His creatures the wonderful power known as Intellect, the power to know relations that are true and in harmony with Law. The thought here, as related to man, is, that he is so endowed with intellectual power that he can analyse and synthesise the works of the Mind of God; he can think God's thoughts: he can walk in God's footsteps; he can revel in the light of truth and ascend into heaven; or, he can turn away from the Light, reject truth, and take the way of darkness. This is a marvellous endowment for man to possess; that he is so endowed is a fact that no thinking man will deny; in other words, this is saving that man is endowed with godlike power.

6. Man, What is he? god or devil? As the creature of God, His offspring, he is, in his being, godlike; his true nature is like unto the Mind of God, an Ideal; he is as related to knowing, a god; but as known by his doings, he is a sinful creature in God's sight. The Moral-Life of man should be like the Life that is in Christ; as indicated by scientific knowledge and moral laws; this is man's true line of development, to attain to moral manhood in the image of God. The history of man and of mankind is that of moral failure and intellectual perversion of truth; and, for this result it is universally conceived that man must bear the blame, because, this has been his conscious choice. The ethical teacher and thinker has conceived the thought that man can reverse this unhappy condition; but, Science is unable to accept such a hypotheses; the result of transgression is

perversion in knowledge; of sin, disease, moral degradation and death, as separation from the Fountain of Moral Life, and thus the consequences, in a universe guided by law, is a dead-lock; the creature cannot save himself, and by doing so bring himself and others into harmonious union with God, the universe and his fellow creatures.

7. This is where Science perceives the necessity of a Saviour, a Mediator, a Revelation of Grace. Where ethics and morals fail to solve the most complex problems of being knowing and doing, Grace intervenes, and, it is Christ, as the Word, the Redeemer, as revealed in the Bible, that is the Reconciler; in Jesus, the Christ, in Grace as Light,

Life, Spirit of Grace and Love.

8. The conception that follows errancy and sin, as a judgment, is dissolution and death. The conception involved in suffering and in Sacrifice is that those who sin must suffer; but, there is a way of escape and it is the sorrow, the Sacrifice of God in Christ Jesus our Redeemer and Lord, that is the revealed way of Salvation from the state of sin and death. This great truth is the Revelation of Heaven to Earth; it is a new form of Divine Power and Life; it is permeative and radiative, and in this sense it is the Light of Eternal Life.

1. The thoughtful student will see that the order of development sketched is that of induction; it is that of Experience, of Science, of Wisdom and of Religion; it is from God, the First Cause, by creation to the Lord Jesus Christ; it is from darkness, disobedience and death to Light, Obedience and Life in Grace and Love. Here man becomes correlated with the Divine Revelation in Grace, and if, in his being he is emptied of all foolish conceptions that are ethical, or Adamic, in their nature, and takes his true position as a bankrupt sinner in God's sight, then, being "poor in spirit," he will cherish Faith in God, and, by this change there will come the Blessing of translation into the Kingdom of Heaven. Faith, as thus conceived, is a great Word from God; it is more than justification by Faith; it is the Germ of the Life Eternal; it is God as Power and Life; it is the marvellous mystery of Being, as germinal Fact, all that is in God as the All.

2. Faith is like unto a seed, in it there is life involved; and, given the field, and the conditions for germination, the result will be the breaking up of the seed with all its

apparent consequences of life and death; there will be sorrow and mourning, but the all-important facts are joy in life and the Blessing of Comfort and Hope in Christ. Faith in God and Hope in Christ are the fundamental facts in the life spiritual. Some men say that this is metaphysics, and this is true, but the analogy is in harmony with the natural world of Power and Life; and, anything more foolish than turning up the seed of Grace, to see if it has germinated, could not be imagined; this would be equivalent to exposing the tender germinating seed to the

frost of scepticism and certain death.

3. The seed germinates and developes according to its nature; that is to say, by the Law of the Spirit of God in Christ. Here the figure of thought in the third Blessing is beautiful and true; as the unconscious seed in nature developes after a definite order and takes root in the earth, so the meek spirit in man is enswathed in the Holy Spirit, is enshrined in meekness and teachableness, has its roots in the Spirit, and in this way inherits the gracious influences of the Holy Spirit. Here again man is warned to be careful, because, it is possible "to grieve the Holy Spirit" by pride and self-assertion; spiritual conceit has been man's greatest enemy throughout the ages; it is the curse that blasts Brahminism and Greek philosophy; and, it is to be feared that modern forms of wisdom, in all schools of thought, not excluding theology, continue to suffer from the same cause, because they are not meek and lowly of heart, not teachable, and not in harmony with the Divine Spirit of Truth.

4. Faith in God is like a seed; hope in Christ is like germinating life power; patience in the Spirit is like the power of God in becoming, in order and law; and, the fruit of the Spirit of God in Christ is to be conceived as Righteousness. This word Righteousness is a great spiritual conception; it is an involution in man in the widest sense; it is the Work of the Holy Spirit as the perfect ideal in Love; and the Blessed promise to the righteous is that they shall be filled with the fulness of God. As Love fulfils all Law, so Righteousness, as the Work of the Holy Spirit carries with it this thought, perfect harmony and unity in the Mind of God, the Mind of Jesus Christ, the Mind of the Holy Spirit, and the Mind of Man. Indeed, it is not out of place to think upon this Blessing as the perfect Mind of

redeemed Mankind, because this is the end in view as the

Work of the Holy Spirit.

- 5. Here, at the fifth stage of development, there is a change from God to man; or rather, God says to man, consider, how Righteousness and Love are to become practical spiritual powers? If the Righteousness and Love of God in Christ are inherent in a man, his inheritance, his true nature, then it is his privilege to see, know and understand, the thoughts and the Will of God, and this is to be conceived as summed up in the word Mercy. The merciful in spirit are Blessed; and they are so because they imitate God; they follow in the footsteps of Christ; they are taught and guided by the Holy Spirit. This is the environment of the saved soul; this is true intellectual spiritual Illumination. Mercy is the sunshine from Heaven, and, the merciful walk in the light of Love, Righteousness and Truth.
- 6. Being, thinking, knowing, and doing, are all important, they are linked together by the law of development, and this is where they bring the pilgrim in the journey of life into the radiant shining light from Heaven as expressed in Mercy; it is easy to see that the Light around will act upon the darkness within, and thus the cry will go up to Heaven "Oh for the Blessing of the pure heart," because without this the Face of God cannot be seen. When the eye of the soul is purged and made clean, then will take place that wonderful change within, the whole body will be full of light.
- 7. Here a marvellous transformation takes place; in the light within, the Adamic man cannot see himself; dissolution has taken place; and, in vision there stands the all-glorious living Lord Jesus Christ, the very Image of God the Righteous One, the Mercy of God in Grace and Divine Love. This has to be conceived as the mystical spiritual union of the saved soul with the Divine Saviour. This is where St. Paul in wonder exclaims, "Not I, but Christ"; and, it is where St. John, as in vision, sees his Divine Lord and Master and falls down at His feet as dead. It is a wonderful revelation of Grace; the storm is past, the clouds are gone, there is a great calm; and a voice is heard saying, "Blessed are the Peace-makers; they shall be called the children of God."
 - 8. This is where the mystical brethren, in all ages, and

in all forms of religion, have testified to the fact of spiritual mystical union with God, in Christ, through the Holy Spirit; the great truth has been realised by them that in Christ there is Peace with God; but, in the world what they are to expect is tribulation, and persecution. The Blessing to be realised is very wonderful, where all was dark, and demons raged, the change is into the Kingdom of Heaven; it is the vision of Heaven, Peace, Blessing and Love. The soul may be in Heaven upon the earth, or in Hades, death and the grave; but, these cannot destroy the Light of Grace or kill the Life that is eternal.

What all this means for the thoughtful student is that the Beatitudes contain a double Revelation. The first is that he has been studying the development of the Life in Jesus Christ, the Saviour, the Son of God, from the emptying of Himself of Glory, by the way of Regeneration for mankind, through His Incarnation into the sin and sorrow of this world. His meekness, teachableness and lowliness of heart in following the Way of Salvation, with this thought, ever kept in view, that He came to attend to His Father's business upon the earth and that was to recover the Divine Possession that had been lost through sin. This is all summed up in the thought of Righteousness, and the perfect in-dwelling of the Holy Spirit in Him, without limitation. This is the explanation of the fact of His Divine Illumination and His spiritual insight; and, this is why He cannot be charged with the sin of disobedience against His Father, or want of Faith toward Him in His Life, Service, or Death. He sanctified Himself, by Divine Grace, the Gift of Heaven for a lost world; and, His Consecration to death even the death of the Cross, was the Divine Sacrifice for sin to put it away; or, as the ideal and real atonement, the Lamb of God slain from the foundation of the world. This great vision of Divine Truth is permeating and preserving the world, and what men, in harmony with reason may expect, is, that, in due time, the radiant Light from Heaven will convey Life to the world of mankind so that Grace may Reign everywhere, and all men will live the good, gracious, self-denying life of Love as the children of God, the Heaven-Father.

The second Revelation is a personal one, and every student will find in it a Divine Call to himself to study conscientiously this most interesting and important subject

as revealed in the Word of God and as exemplified in the Lord Jesus Christ. As in Eden at the beginning of the history of mankind, so to-day there are two ways open for every man; he can listen to the serpent of evil and choose what is beautiful, pleasant, and appears to be good but is really evil, by disobedience to law, as the Will of God: in other words, follow after the lusts of the eyes, of the flesh, and the pride of life through the ways of sin; but, let there be no mistake here, this is the way that leads to disease, pain, and death. The right way is that of Faith in God, the desire to know all that is involved in His Name, the firm purpose in life to conform in all things to His revealed Will, by His Spirit; in other words, Divine Law, because this is right, true, good, gracious and in harmony with His Will. If the way chosen is that of evil the end can only be discordance, pain, unhappiness, ignorance, darkness, sin and death; but, if the right way is chosen, and followed truly and earnestly, then life will be harmony, pleasure, happiness, knowledge, purity, love and eternal life. This is the mature judgment of common sense and of science; if the fatal choice is made, to follow the way that is evil the end will be judgment and condemnation; if the right choice is made then here and hereafter, the prospect is, honour, glory, immortality and eternal life in the Kingdom of Heaven and the City of God. By the way of evil the result is death; by the way of Truth, Grace and Love the results will be the Home in Heaven, the Family of God in Christ, and likeness to God in knowledge, goodness, wisdom and Love.

Here the student is inclined to pause, the quest has been long, it has covered many years of life, and it has been the source of much pleasure and profit intellectually and spiritually. The sun is going down in the west and the night will soon come with its peaceful rest, so it is not out of place to sit down on the mountain top to think upon, and glance over, the pathway that has been followed. Students who desire to follow the same, or similar pathways, in quest of Truth, and Grace, will, it is hoped, in some measure be encouraged and helped upon their journey; and they will do well to remember that although it is not given to them to see the consummation, the end, there is comfort and joy in the thought that all the King's highways lead to the City of God, even to Salem, to Zion, the City of Peace and Righteousness.

The privilege granted to those who are pioneers in this quest is that of becoming helpers to others, by precept and example; thus, every thoughtful man can say this is my experience of life, I found a Way in which I could walk safely; I had many precious visions of Truth; the way to me was that of Life; and by Grace, I have followed that way patiently and with spiritual profit. This confession may be expressed thus: the true and right Way of Life is that of Faith in God; the Truth, as a Hope in Life, is the Lord Jesus Christ; the Guide on the Way is the ever patient Holy Spirit of Christ; and, the End of the Way is the vision of the City of Light and Love, where, in the Kingdom of Heaven upon this earth, all men will live in the Love of God, and, in the harmony and unity of Divine Love.

There is another privilege the experienced pioneer may claim; it is that of suggesting warnings, as well as giving help to those who are intent upon the great quest after truth. and Grace. For example, he will not encourage any one to linger through life in the world of Experience, for the simple reason that this is not wise because it is choosing to remain in the stage of childhood, of belief in forms, and never seriously making the attempt to attain to manhood. To the earnest pioneer the vision of Heaven is that of attaining to God-likeness; to what a man is meant to become; and, the real danger in Experience is to be found in this, of remaining sensuous, even of becoming sensual, and not even catching a glimpse of the glory of God as revealed in the Lord Jesus Christ; this glorious quest to which every man is called. The thought to ponder here is not only that the earthly life is not worthy of man; it is so far beneath his dignity, and his powers, that he must be counted unworthy of the gift of manhood who will not even make the attempt to fight for, enter in, and possess his birthright and his inheritance. The warning here is not against the higher Christian Experience of the saints of God; but, against what may be named worldly wisdom! the former have seen the Vision, far, or near; the latter have not even been awakened to realise the fact that they are living in a false world; and, that the punishment may be pain, poverty and powerlessness, because they would not accept the Gift of Grace and Eternal Life in Christ.

What every earnest student will realise is that life without a quest, and, the realisation of Truth and Grace

means failure; such a life is not worth living for the simple reason that it is aimless, there is no purpose kept in view, and so the end cannot be satisfactory. This question of Experience can be divided into two classes of people; there are those who live for this world and their own interests in it: and those who, by Faith in the unseen world, live, and cherish the Hope that the world to come, by the grace of God, will be their future portion. The life of Experience is worth living when the spiritual experiences confirm what is promised in aspiration and inspiration, because this means a true revelation that is in harmony with the complex spiritual nature of man. The thought here is that Salvation from sin does not depend upon learning, wisdom, or head knowledge, it is that of the state of the Mind, its affections and emotions, what is known as the heart, and, it is not difficult to understand that the Way of the Blessed Life, as seen in the Beatitudes, appeals to experience, to being and becoming, rather than to knowing and understanding. There are many good and gracious things hidden from the wise and the prudent that are revealed to, and understood by, babes in Christ; and, it is not difficult to see and understand why this is in agreement with God's ways of dealing with men. It is one thing to recognise that this is true; and, that this is the really important matter as related to salvation; but, it does not follow, as so many people seem to think, that growth in wisdom and knowledge is not necessary. What the law of development teaches is that an objective world of natural and spiritual truth exists; that this world is translated, and transformed into the Mind of man, and, that the widest experiences of life, as subjective, can be harmonised and unified. This, however, means correlation and correspondence, but it does not mean manhood, mastery, and the dominion of man within his own soul. The thought here may be expressed in this way; the physical world is God's cosmos as subject to Divine Law; the psychical world is the sub-conscious cosmos of the Spirit of God in harmony with what is physical; and, it is here that man comes in, through the power of Intellect, to interpret the works of God, and to construct and build up within himself a right, true, and good cosmos. To children of Experience this may seem strange, even extravagant, but, throughout the ages wise men have seen that this is really the quest to which they have been

called, and to which they have devoted their lives. The parable of Genesis, and the Generations, support this view; what is implied in them is the fact of moral manhood by creation; of disobedience and sin; of Regeneration. Incarnation, Salvation and a Spiritual Possession in Christ: and, what follows is Man as a seeker after God and Truth; and all this is summed up in the NAME, and all that is involved in it, as a Germ Seed in Grace. Assuming all this to be true, the student can see that what wise men have studied throughout the ages has not been the Tree of Life under the forms of order and divine law, but, the Tree of the Knowledge of Good and Evil, and in what way it has grown and has become, all that it is in man and in mankind. Here it is only necessary to remember the analogy of Life and Health, as Law, in the human body, as compared with sin, disease, disorganisation and death; the one is as the Tree of Life, and the other as the Tree of the Knowledge of Good and Evil; and, as men know by many sad experiences the end of physical life is death; and, to this day the physical creation is groaning with pain waiting for that great event the redemption of the body. 'men will pause and think what all this means in the bodies, intellectual, moral, social, political and religious; the time has come to recognise that it is not wise, or good, to follow blindly in the footsteps of seekers after Truth, whose ambitions have been to harmonise and unify the fruits of the Tree of Knowledge of Good and Evil; this they cannot do, therefore they will do well to turn their attention to the Tree of Life, remembering that this means the study of all natural and spiritual laws.

The thought to remember about Experience is, that it is comparable to childhood; and, the fault that has to be found with so many is that they do not make a reasonable determined effort to attain to manhood. The difficulty with wise men, philosophers, is, that they are studying in the wrong way, and they are not realising that their methods are symptomatic and not in their nature constitutional. The analogy in the medical world is the study of pathology as compared with physiology; and, the efforts put forth are to cure symptoms of disease not the true and real causes. As with the physical body in man so with the spiritual, as intellectual, moral and religious; it is not the means used to cure that is the true remedy for disease: but, as all wise

thoughtful doctors know, and say, it is the Vis Medicatrix that is all important for the restoration of health. thought here is a strange and complex one, it amounts to this, let the students go deep enough and try to understand what is involved in names, and, what they will find is that in every man there are the physical trees of Life, and, of the Knowledge of Good and Evil; and, also, by analogy, the same trees are to be found in the intellectual and moral world. This is the world of thought in which Science is now bringing about a great revolution; as suggested, the world of forms has been dissolved, as by fire, and scientific thinkers and workers recognise this great truth. What has taken place in the process of dissolution is the discovery of divine order and law; the forms have vanished, and symbols, ideals, relations, intellectual and spiritual conceptions, have taken their places. In the midst of such a revolution, it is not so very strange that the revolutionists failed to see the Tree of Life, and that their thoughts were centred upon the Tree of the Knowledge of Good and Evil. From the agnostic Adamic standpoint of intellectual knowledge, the Evolution Theory is the philosophy of wise men, and their interpretation is of great practical value; but, as some of the leaders in that school were spiritually blind it is not so very strange to discover that to them the Tree of Life remained invisible.

It is not difficult to point out where Experience fails; to find fault with wise men; and, to express the conviction that confessed agnostics are blind to the greatest spiritual truths; the supreme difficulty to overcome is to break through what is earthly, carnal, Adamic, and dia-magnetic in the soul, and thus to see the light of truth as radiant from Heaven upon the Earth. This is the subtle thought. in form, that underlies the physical world; para-magnetism is as light because the medium of motion is one in density and purity; dia-magnetism becomes darkness because the motion of light is, by refraction into a denser medium; or, to change the figure of thought, if the light of truth has to pass through the dense, impure, intellectual and moral body of the agnostic sons of men then how great the darkness within becomes; and, apart from the miracle of Grace that creates a revolution, a change of the axis of being, the birth of light, life and love is unthinkable and unreasonable. It is Grace from Heaven that reveals the

light of Divine Truth; it is the mystery of Grace that it comes from Heaven with power revealing the fact that the Way to Heaven by Faith is a fact of experience; and just as the flower turns to the sun, and the magnet to the pole, so the Christ-Life turns to God, lives, is born again, and seeks to enjoy the blessings of forgiveness, peace, truth, life, and love.

It is well to remember here that the Bible is the Word of God, the Book that reveals the Way of Divine Grace to men; and this may be expressed in scriptural form, as the Christ, and, as the Generations of the Heavens as related to the Earth. The Earth, and those who live in it have to be conceived as under the curse of sin, as dia-magnetic to light from Heaven; they have lost the Garden of Innocence: they have chosen to eat of the fruit of the Tree of the Knowledge of Good and Evil, and, the result is that they carry with them the Tree, its seeds, and its fruits, into their earthly inheritance. In mercy, as well as in judgment, the Tree of Life, for a moment, was seen in charge of an angel, with a fiery sword, to prevent sinful men from eating what is equivalent to eternal life, or what will cause death. There is an interregnum, Grace Reigns, and the tremendous problem of Good and Evil, of Grace and Sin, has to be solved in this world. The Tree of Life is not dead; but men cannot see it under earthly conditions; they must "dree their weird," face the consequences of disobedience; learn the lessons of good the Angel from Heaven will teach them, and suffer for their sins; but, at the end when the processes and the purposes of Heaven have been revealed and consummated, the Tree of Life will become visible and the saved will enjoy its manifold fruits of blessing. The spiritual facts are that by Divine Grace, the Light of Truth from Heaven is the Way of Blessing; the fruits, good and evil, can be seen; the radiant light quivers upon the fruits and upon the leaves; the tree is not dead, it is living, and the glory of God, the Sheckinah of tent and desert, rests upon it. The problem to be solved throughout history, to be experienced, studied, and worked out under a thousand forms, is the mystery of Divine Grace, in Love; it is how the Father in Heaven will be able to save His sinful children; how, as the Moral Governor of the Universe He can maintain moral justice, truth and righteousness in the earth, and yet save, justify, forgive and bless with peace and love His erring children.

The world of Experience, as related to forms, as objective, is very extensive; in a sense, it may be said to be illimitable; it is the lowest as related to all that is physical; and vet, it developes and extends until it encloses within its ample bosom all higher forms of power and life natural and spiritual. The world of wisdom, psychology and philosophy, as subjective, follows a similar order; and it also is illimitable; it contains within the Mind of a Man all that is physical, psychical, moral and spiritual. The world of science, and scientific relations, is also illimitable, because what it teaches and means is that the knowledge of relations in all realms and worlds of truth passes human comprehension. The man gets lost in the glorious universe of the Spirit of Truth and Life; the wings of his imagination cannot carry him beyond the stars of heaven; and, no matter how far he may descend into the depths of the divine mysteries, there are still deeper depths to which the plummet of his Intellect cannot reach. As with these lower worlds, said to be earthly, there is extension in every direction, so it has to be conceived that the World of Grace and Sacrifice, as Divine Love for the Salvation of the lost, is not only greater and more comprehensive than all the others, it includes them all; they are recurrent and concurrent; and thus what the Book of Deuteronomy is to the Books of Moses; and the Gospel of John to the other Gospels; that and much more, that cannot be fathomed by man, is the world of Grace and Sacrifice to all other worlds.

With this thought in view, the Bible can be studied by sinful men as individuals deeply interested in its contents, because for every man it is a message from the Heaven-Father to every sinful erring child revealing the Way back to Heaven; the Truth that is heavenly; the Life that is Divine in the Lord Jesus Christ; and, in what manner, Grace, as Love, not only forgives sin, but restores the child to peace, favour and eternal life. This theme. under many forms, has received consideration, and it has to be noticed that the lines of harmony and unity are remarkable; still it may be helpful to thoughtful people if under the figure of the Tree of Good and Evil a similar order can be traced. The fundamental thoughts as to the Constitution of the Bible, the Living Word of God: are, First, that it is a Revelation of Grace and Sacrifice from

Heaven, of the Way by which men may know how they can be saved from the dominion of sin and reconciled to God the Heaven-Father. Second, it is a Revelation of Truth, as compared with error and sin, shewing in a wonderful manner. the psychical failure of Israel to find salvation and redemption from sin by means that are formal, ideal, earthly or intellectual. Third, it is a Revelation of Life, from Adam, to the Lord Jesus Christ, and as such it is the Consummation and the Fulfilment of the Way, the Truth, and the Life of Grace Divine, in the Incarnate Son of God, in a Man, the Heaven-Brother of all men. Fourth, it is the Revelation of Grace. Sacrifice and Divine Love even to the cursed death of the Cross; and, at the same time, the story does not end in the poison of sin, death and the grave, but, in Resurrection, Eternal Life, Ascension into Heaven, and the coming of the Kingdom of the Spirit of God that men cannot destroy. All these Revelations being fulfilled in history, in the teeth of evil, in all its forms, it is easy for Faith to glory in the victory that cannot be far off; to rejoice in Hope as if the battle were already won; to take counsel with the angel Patience about the results; and to look for the coming of the King of Love, in His Kingdom of Grace and Blessing.

Following this order of thought, the first division does not require detailed explanations; the Key to Revelation is the Heavens as related to the Earth; and, the Lord, the Christ, as germinal in humanity, as Grace, the Grace of God in Love, and the Sacrifice for sin as the means of Regeneration, and of Reconciliation. The pregnant Generations here are all inclusive; in this first germ of Revelation the whole history of man and mankind are involved; this is the nucleus of the Seed of the Tree of good and evil. In Adam death; in Christ life; therefore, the mystery of Incarnation, as Life from Heaven, is the marvellous fact, that the Christ, in the widest sense, is not limited to the Man Jesus. He is in the Adam race; and, as with Enoch, so with the Lord, the Saviour; it is, in the fulness of the times, that the Man is revealed to men as the Incarnate Son of God. The Tree of Good and Evil developes after its kind, and it is in the days of Noah that there is revealed judgment upon all that is evil, and Salvation for those who fear, obey and love God. saved are the generations of those who sought to conform to righteous law; and, unto them the Earth is given to be

their Possession, their inheritance, by Divine Grace. The generations of the righteous receive their portions of the earth upon conditions of righteousness; but, what is implied in this is that the saved are to seek after Divine Illumination in Grace, and by so doing they will become enlightened; and, in the light of truth they will do their best to find God and all that is involved in His Holy Name. The light of truth is very good; but, what men require, as of greater importance than knowledge is Purification of the soul; because, only the pure in heart can see God. What has to be remembered here is that all these generations are recurrent and concurrent; they are distinct and definite Revelations of Grace as germinal in history; they are related and correlated in one Divine order of development, and they are consummated and fulfilled in one man Called by God; by Sanctification; and, by his son in the typical form of Consecration and Sacrifice. These Generations are the germinal seeds found at the roots of the Tree of the Knowledge of good and evil, and the privilege of the student is to try to follow in history the order of their development.

The second division is that of Revelation of Truth in individual men, families, nations and kingdoms, as compared with error, sin and disobedience, with the results that follow from what is summed up in the word idolatry. This is the sin banned in the Second Commandment; and, it is the terrible upas tree that poisons the Minds of men, and nations. In plain words what men desire, covet, strive to obtain, love and serve, that is their god; and, it is under the shadow of this tree of evil, with its poisonous fruits that men have been born, have lived and died throughout the ages. On the other hand there can be seen the Tree of Good with its precious fruits and its leaves for healing; and in the study of the development of this tree it is important to notice that there is a natural genetic development in generations as applicable to individuals and families; and an extended growth in tribes, commonwealths and nations. In the Generations in Genesis, as formal, those following Terah are not Generations of Abraham as might be expected, but Regeneration is in Ishmael; Incarnation in Isaac; Salvation for Esau; Adam, Edom, Mankind; a Possession and an Inheritance for Jacob, his diversified family; a brief glance at the tree of evil in Judah; and the beneficent fruits of the Tree of

Good in Joseph. Here the student will do well to pause and study with care the story of Joseph; and, what will be found in it is, the parable of the quest after truth, righteousness, grace and love; and in what way by forms, ideals and a blessed life, the fruits of this Tree are turned into blessings for mankind. The other, more spiritual line of development found in the psychical Tree of Good, as fruits, can be summed up thus: in Abraham, Faith, as the fact of Regeneration; in Isaac Hope, as the result of Incarnation; in Esau, mankind, Salvation by the Patience and the effectual power of the Holy Spirit; and in Jacob, the Love of God as a Possession in Israel. Here an Exodus takes place, the Vine, the Tree of Good, is transplanted out of Egyptian soil; and in Moses there is seen the Mercy of God and Illumination by Law. In Joshua the conception is Salvation by Purification, and entering into Possession of the promises of God. In Samuel the great thought is Sanctification, and, also Rejection by men. In David and the Kingdom, victory over enemies and Consecration to God, of the nation of Israel. It is not necessary to dwell upon the baneful fruit that grew so luxuriantly on the tree of evil in the family of Jacob, in Egypt, in the Desert, in the Commonwealth and in the Kingdom of Israel; the end is the Captivity and the subjection for a time of Israel to the power of Babylon.

The third division, that of Life, is of special interest, it is here that the unity and the solidarity of the human race is revealed. Here the problem of Life becomes interesting and instructive, because it throws the student back upon the science of Morphology; and this means the Tree of Life as genetical in Genesis; as found in the Books of Chronicles; as studied in the Books of Wisdom; as found in the Gospels of Matthew and Luke; and, in a Spiritual sense, in a different form, in the Acts of the Apostles. The Books of Wisdom, as genetical, are a summation of the thoughts of wise men; but they are much more, they are prophetical in the Bible sense; they teach men who have understanding great thoughts about the Kingdom of God and the Trees of Good and Evil. Books of Chronicles are Biological and Morphological in their order, and the ideal at the root of every name is that of Regeneration and its history. The Life in the Book of Ezra is that of an Incarnation, the new life as arising out of

the death in Babylon. The Book of Nehemiah is that of Salvation for Israel. The Book of Esther is beautiful and subtle in its form; and what it teaches is the Omnipresence of the Holy Spirit in men and nations; and, in what way the Providence of God watches over His Possession in Israel and in mankind. The Book of Job speaks to thoughtful men about the terrible baneful influence of the fruits of the Tree of Evil; but, at the same time, there is seen a son of Adam, Edom, living upon the blessed fruits of the Good Tree, and his quest after truth and wisdom ends in Illumination and Blessing. The Book of Psalms is a wonderful study; here the River of Life overflows its banks: men everywhere bathe in its waters and are refreshed; they drink and they are made strong; they emerge out of the waters of Purification, purified; they eat of the fruit of the Tree that is Good and become strong; and they use the leaves and are healed. The Book of Proverbs speaks of Sanctification through Divine Wisdom. The Book of Ecclesiastes is a word from a sage that has passed through many experiences in life, and he sums them all up in this thought, that the life of Consecration will be found in this; the Fear of God and in obeying His Will. After such a feast of good fruit from the Tree that is Good, the student is not astonished when he finds that the Cup full of Love and Blessing is handed round and the company of the redeemed with one heart and voice join in a song of thanksgiving and praise to God.

It is not necessary to enter into details about the greater and lesser prophets, and their prophetic missions, to Judaism and to the world. As students know the Jews become involved in the great world of humanity; in East and West they are as lights in the world; and with the other nations they are living upon the fruits of the Tree that is Good; or, the Tree that is Evil. What has to be remembered is that the past is as night and darkness, but out of the past there are many voices that speak of a coming day, of a Sun of Righteousness; of a Light to enlighten the Gentiles; of a Messiah and His Kingdom of Righteousness, Truth and Peace. In what sense, and how fully, the Lord Jesus Christ fulfilled all the past and was a Consummation of the hopes of mankind is the theme of the Gospels. They tell thoughtful men not only that the Tree of Good was involved in the Man; they shew in what way He gave to

men, as His disciples, good seed, to produce new trees that are good; and He taught them how to use the leaves of the trees that they might heal and bless mankind. What is implied in His Life, Death, and Resurrection is, that He was more than the embodiment of the Tree of Good; He was the Germinal Tree of Life Eternal, over Whom Death had no power. He is the True Vine from Heaven; and, as related to Him all wise teachers and good men are as branch s and leaves, apart from Him they are without Life. This is the unique position of the Lord Jesus Christ; He is the Incomparable; in Him there is essential Life; He is the Giver of Life, and His Life comes to men by the

Spirit and is spiritual.

As related to the fourth division, what every student has to keep in view is that the Lord Jesus Christ is central in history. He is the Divine Man, the King of Grace, the Sacrifice for Sin, the Son of God, and the Brother of every man. It is by His Holy Spirit, in individuals and in His Church that He reveals processes, and carries out His purposes of Grace; and, the Acts and Epistles in the New Testament require careful study, according to His Method of thought, as revealed in the Beatitudes, so that men may know and understand in what way He must reign in Grace among all nations until all His enemies are put under His feet. True, in this day of terrible conflict those who are faithless can only see the Tree of Evil and its accursed fruits: but those who live by Faith see Jesus, "crowned with glory and honour"; and, having tasted death for every man, as the Captain of Salvation, He is able, and it is becoming in Him for Whom are all things, and by Whom are all things, to bring His brothers unto glory, and to make them perfect through suffering.